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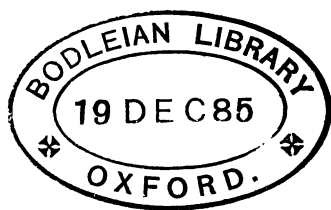
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PREFATORY NOTE.

THIS edition is prepared for those not far advanced in Greek, on the same lines as the edition already issued of Books I. and II. and XXII., from which the Introduction is taken.

The Epic forms are all explained in the notes, to save the beginner the endless trouble of hunting them out separately in the dictionary and grammar, often unsuccessfully.

The text is mainly La Roche's, any variations being duly noticed, except some small points of accentuation, such as *ὁ δέ, ἔνθα τε*, which I have given with the usual accents, as here.

I have endeavoured in the Notes to give all necessary explanations, to enable the learner to master the text completely with only a dictionary and grammar, and to relieve the labour of using even these, where it is purely mechanical.

My chief obligations are due to La Roche, Ameis, Merry and Riddell, Curtius' *Grundzüge*, and Cordery's *Translation of the Iliad*.

INTRODUCTION.

(I.) HOMERIC POEMS.

The two great poems which pass under the name of Homer are the earliest extant works of the incomparable Greek genius ; incomparable for its fruitfulness and versatility, and its inborn artistic power, and working with an unique instrument, a language at once flexible, forcible, and melodious.

They are the earliest and the greatest of what are called Epic poems ; they are, that is to say, stories of heroic deeds and adventures ; and they are told in a grand and simple poetry, and give a rich and vivid picture of the life of the wonderful Greek people before the beginning of history.

The reasons why they have been such a delight to the world for twenty-five centuries are briefly these : their simplicity, their naturalness, their picturesqueness, their imaginativeness, their variety, their life, and, above all, the nobleness and force of the metre and language.

(2.) THE POET.

Of the poet nothing is known. The tradition of antiquity that he was blind and poor is a tradition, and nothing more. Even in early times, it was said that at least seven cities claimed him as their countryman. But all the Greeks of classical times were agreed in attributing to him both the *Iliad* and the *Odyssey*, and other compositions known as the Hymns. [See below, (6.) and (7.)]

(3.) DATE.

Herodotus the historian (writing about 410 B.C.) puts the date of Homer about four centuries before himself. This would ascribe the composition of these poems to the ninth century B.C.; and all that can be said is, that in the absence of other evidence this is as likely a period as any other. [See below, (6.) and (7.)]

(4.) HOW TRANSMITTED.

It is disputed whether writing was known when the *Iliad* and *Odyssey* were composed: the internal evidence is rather against it. But anyhow the poems (whether in their present shape or not—see below) were handed down for some centuries by minstrels, who learnt them from one another, and recited them at public festivals. These min-

strels were called Rhapsodists (*ῥαψωδοί*, 'stitchers of song'), and among the most famous of them were the Homeridae of Chios, as they called themselves,—a clan or school of bards who claimed descent from Homer himself. Antiquity records that Peisistratos, tyrant of Athens, first collected (probably about B.C. 540) the Homeric poems and reduced them to writing.

(5.) CRITICS OF HOMER.

About 150 B.C. flourished Aristarchos of Alexandria, the first great critic. He studied Homer for years, made a careful recension of the text, rejecting what he considered spurious, and edited the poems to the best of his power in their genuine state. Our text is based upon this recension. Some of the school of critics who followed him continued his work; and a party arose called Separators (*chorizontes*), who maintained that the *Iliad* and *Odyssey* were written by different people at different epochs.

(6.) WOLF'S PROLEGOMENA.

The old theory continued, however, to be generally current till the question was raised in a more thorough way by a German Professor, F. A. Wolf of Halle, who, in 1795, published his *Prolegomena*

to Homer. Arguing from the difficulty and improbability of composing such long poems in days when there was no writing and reading, and from indications in the poems themselves, that they were not originally whole compositions, but made in parts, he concluded that they arose out of short ballads of heroic adventure, afterwards combined. Those who took the other side replied that to transmit long poems by memory was not so hard, when the very want of writing made men cultivate memory more, when the minstrels devoted their lives specially to the work, and when several people combined, taking each a different portion of the poem to recite.

(7.) CONCLUSION.

The controversy is not decided, and perhaps never will be. It seems, however, to be generally felt now that the difficulty of oral transmission was exaggerated by Wolf. At the same time, it is generally acknowledged that the differences between the *Odyssey* and the *Iliad* (differences of tradition, of belief about gods, of the state of society, etc.) are so great as to make it unlikely that they were written by the same poet or poets, or even at the same epoch. There is much in the *Iliad* also to favour the view, advanced by Grote

and others, that it was originally an epic about Achilles (as the opening lines indicate), and that it was afterwards enlarged to include a great deal more about the other Greeks who fought against Troy.

Below is given an outline of the story. The legend with which it begins is not found in the *Iliad* itself, but was the subject of another Epic now lost, but composed probably about the same time as the *Iliad*. This Epic was called 'The Cyprian Story' (τὰ Κύπρια), and was afterwards ascribed to Stasinus of Cypros. It contained the legend which was afterwards told in the shape in which it is here given.

This Cyprian story, with the *Iliad* and *Odyssey*, formed part of a collection of Epics, called the Epic Cycle. There were once a vast number of them, which have been all lost but these two. The poets who wrote them were called Cyclic poets.

(8.) OUTLINE OF STORY.

When Peleus was wedded to the sea-goddess Thetis, the gods forgot to invite the terrible Eris or goddess of strife ; so she came in at the banquet and threw down an apple inscribed 'To the fairest.' A strife at once arose, as Here, Aphrodite, and Pallas each claimed the apple for herself. They

referred the matter to Paris, who being promised the fairest wife in Greece by Aphrodite, the goddess of love, gave the apple to her. Under her protection he sailed to Greece, and was hospitably received by Menelaos, king of Sparta. He won the love of the queen, Helene, the most beautiful woman in the world, and carried her off to Troy. The other Greek chieftains, many of whom had been suitors of Helene, agreed to revenge her abduction, and made war on Troy. This was the famous Trojan war, which lasted ten years, and in the last year of which the First Book of the *Iliad* opens.

In Book I. Achilles, offended with Agamemnon, the leader of the host, withdraws from the war. In Book II. Agamemnon advises all to return home : he does this to try their temper, but they take his advice literally, and are only prevented by Odysseus from carrying it out. Book III. relates the duel between Menelaos and Paris, wherein the latter is overcome, but rescued by Aphrodite. Book IV. describes the beginning of the first battle ; Book V. the heroism of the Greek warrior Diomedes ; Book VI. his friendly converse with Glaucos, and the parting of Hector and Andromache ; and Book VII. the single combat of Hector and Aias. In Book VIII. the second battle begins, where

the Greeks are defeated ; so that in Book IX. they send an embassy to beg the return of Achilles, which is refused. In Book X. Diomedes and Odysseus reconnoitre the Trojans by night. In Book XI. the third battle begins, and the exploits of Agamemnon and Hector are described. Book XII. gives the fourth battle at the Grecian wall. The fourth battle is continued in Book XIII. ; and in Book XIV. Here skilfully lulls Zeus to sleep, and Poseidon helps the Greeks. In Book XV. there is another battle, in which Aias performs great deeds ; and in Book XVI. Patroclos borrows the arms of Achilles, and after great exploits is killed. Round his body the battle rages in Book XVII. ; and Book XVIII. describes the grief of Achilles, and the new armour which Hephaistos makes for him. In Book XIX. Achilles is reconciled to Agamemnon, and in Books XX. and XXI. he fights with great havoc, till in Book XXII. he slays Hector. Book XXIII. describes the funeral honours of Patroclos ; and the poem ends with the redemption and burning of the body of Hector in Book XXIV.

The time of each event is carefully marked all through ; and the whole narrative of the poem occupies fifty-seven days

(9.) THE GODS.

The following short account of the gods in Homer may be useful to the beginner.

The gods in Homer live in their home on Olympus, where Hephaistos has made them a dwelling or chamber for each, i. 608. They are all interested in the doings of men, and especially in the Trojan war. They are by no means all agreed, but on the contrary have a good many bickerings with each other, and, particularly as regards the war, intrigue freely against one another in favour of one side or the other. They are conceived as usually in human form, though they can assume any other form when they please, or, if they like, be invisible ; they can pass anywhere, and very rapidly, and have many other super-human powers ; but in several respects also they are very like men. There is a vivid description of them at the end of the First Book which shows this well. Thus they all leave Olympus to go and stay feasting with the blameless Aethiopians on the edge of the world, i. 423. Zeus is afraid of the anger of Here, 519 ; and Here sometimes reviles him, *ib.* Thetis is told to retire quietly lest Here should see her, 522. They eat and drink, and laugh and weep, and

sleep and walk, etc., just like men. The following is a brief list of the chief personages amongst them :—

Zeus, son of Kronos, the king of gods and men ; he has dethroned his father, and overcome rebellious monsters called Titans, sons of earth ; he is lord of clouds, thunder, lightning, etc.

Poseidaon, brother of Zeus, lord of the sea, and shaker of the earth ; he sends winds and storms.

Aides, brother of Zeus, god of the nether world, where the dead lie in darkness.

Here, sister and wife of Zeus, patroness of Argos and Sparta ; jealousy makes her side with the Greeks in the war. See outline of story.

Ares, son of Zeus and Here, god of war.

Apollon, son of Zeus and Leto, god of the bow, whose shafts are deadly, i. 43. Also called *Phoibos*, god of light ; of prophecy, i. 72 ; of music, i. 603.

Artemis, his sister, also goddess of the bow, and a great huntress.

Hephaistos, son of Zeus and Here, god of fire : identified with fire, ii. 426. The great artificer, making the shield of Achilles,

and the houses of the gods, i. 608 ; and the sceptre of Zeus.

Hermeias, or *Hermes*, called the bright, ii. 103 ; the messenger of the gods.

Athenaie, or *Athene*, also called Pallas, perhaps 'the brandisher,' as she carries the aegis or great shield of Zeus, ii. 448, and is accomplished both in the arts of peace and in war.

Aphrodite, daughter of Zeus, goddess of love and beauty. She is also called *Kypris* and *Kythereia*, from her places of worship.

Dionysos, son of Zeus and Semele, called a delight to mortals, xiv. 325 ; very slightly mentioned in the *Iliad*.

Demeter, goddess of the earth and its fruits ; rarely mentioned in the *Iliad*.

Besides these there are several minor powers, such as *Eos*, the dawn, *Eelios*, the sun, etc., which are scarcely more than personifications. Nearly all these gods have their constant epithets,—some of them a great many,—but these will be found in the course of reading.

THE ILIAD.

BOOK XXI.

*Achilles drives part to the town, part into the river : then following,
he slays many, and takes twelve prisoners.*

Ἄλλ' ὅτε δὴ πόρον ἴξον ἐυρρέϊος ποταμοῖο,
ἔάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεὺς,
ἐνθα διατμήξας τοὺς μὲν πεδίοιεν δίωκε
πρὸς πόλιν, ἣ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἡματι τῷ προτέρῳ, ὅτε μαίνεται φαίδιμος Ἑκτωρ·
τῇ ῥ' οἷ γε προχέοντο πεφυζότες, ἥερα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν· ἡμίσεες δὲ
ἐς ποταμὸν εἰλεῖντο βαθύρροον ἀργυροδίνην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχῃ δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον· οἳ δ' ἀλαλητῷ
ἐννεον ἐνθα καὶ ἐνθα ἐλισσόμενοι περὶ δίνας.
ὥς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὥς ὑπ' Ἀχιλλῆος ἔάνθου βαθυδιμήεντος
πλήτο ῥόος κελάδων ἐπιμῖξ' ἵππων τε καὶ ἀνδρῶν.
αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρικήσιν, ὃ δ' ἔσθορε δαίμονι ἴσος,
φάσγανον οἷον ἔχων, κακὰ δὲ φρεσὶ μῆδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δέ στόνος ὠρνυτ' αἰεκῆς

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ἄορι θεινομένων, ἐρυθαίνεται δ' αἷματι ὕδωρ.
 ὥς δ' ὑπὸ δελφίνος μεγακήτεος ἰχθύες ἄλλοι
 φεύγοντες πιμπλάσι μυχοὺς λιμένος εὐόρμου,
 δειδιότες· μάλα γάρ τε κατεσθίει δν κε λάβησιν·
 ὥς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
 πτῶσσον ὑπὸ κρημνοῦς. ὁ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
 ζωὸς ἐκ ποταμοῖο δυνάδεκα λέξατο κούρους,
 ποιήν Πατρόκλοιο Μενoitιάδαο θανόντος.
 τοὺς ἐξῆγε θύραζε τεθηπότης ἥντε νεβρούς,
 δῆσε δ' ὀπίσσω χεῖρας ἐντμήτουσιν ἱμάσι, 30
 τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσι,
 δῶκε δ' ἐταίρουσιν κατάγειν κοίλας ἐπὶ νῆας.
 αὐτὰρ ὁ ἄψ' ἐπόρουσε δαΐζεμεναι μενεαίνων.

Achilles then turns, and spies Lycaon, escaped from Lemnos.

ἐνθ' υἱεὶ Πριάμοιο συνήντητο Δαρδανίδαο
 ἐκ ποταμοῦ φεύγοντι, Λυκάονι, τόν ῥά ποτ' αὐτὸς 35
 ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
 ἐννύχιος προμολών· ὁ δ' ἐρινεδὸν ὀξέϊ χαλκῷ
 τάμνε νέους ὄρπηκας, ἔν' ἄρματος ἄντυγες εἶεν·
 τῷ δ' ἄρ' ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
 καὶ τότε μὲν μιν Λῆμνον ἐνκτιμένην ἐπέρασσε 40
 νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
 κείθεν δὲ ξεινὸς μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
 Ἴμβριος Ἡετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
 ἔνθεν ὑπεκπροφυγὼν πατρώϊον ἵκετο δῶμα.
 ἔνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
 ἐλθὼν ἐκ Λῆμνοιο· δυνωδεκάτῃ δὲ μιν αὖτις
 χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὃς μιν ἔμελλε
 πέμψειν εἰς Αἶδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
 τὸν δ' ὥς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς
 γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος, 50
 ἀλλὰ τὰ μὲν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἰδρῶς

φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

ὦ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὀρῶμαι·
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὓς περ ἔπεφνον, 55
αὖτις ἀναστήσονται ὑπὸ ζόφου ἡρόεντος,
οἶον δὴ καὶ ὄδ' ἦλθε φυγὼν ὑπο νηλεὲς ἦμαρ,
Δῆμνον ἐς ἡγαθέην πεπερημένον· οὐδέ μιν ἔοχε
πόντος ἄλως πολιῆς, ὁ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω,
ἦ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
γῇ φυσίξοος, ἦ τε κατὰ κρατερόν περ ἐρύκει.

Lycæon begs for his life, but Achilles will not spare him.

ὡς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
γούνων ἄψασθαι μεμαώς, περὶ δ' ἤθελε θυμῷ 65
ἐκφυγεῖν θάνατόν τε κακὸν καὶ κῆρα μέλαιναν.
ἦ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεὺς
οὐτάμεναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη· ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70
αὐτὰρ ὁ τῇ ἐτέρῃ μὲν ἐλὼν ἐλλίσσεται γούνων,
τῇ δ' ἐτέρῃ ἔχεν ἔγχος ἀκαχμένον οὐδὲ μεθείει·
[καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα]

γουννοῦμαί σ' Ἀχιλεῦ· σὺν δέ μ' αἶδεο καὶ μ' ἐλέησον·
ἀντί τοί εἰμ' ἱκέταο διοτρεφεὲς αἰδοίοιο. 75
παρ γὰρ σοὶ πρώτῃ πασάμην Δημήτερος ἀκτὴν
ἤματι τῷ, ὅτε μ' εἶλες ἐνυκτιμένην ἐν ἁλώῃ,
καὶ μ' ἐπέραστας ἀνευθεν ἄγων πατρός τε φίλων τε
Δῆμνον ἐς ἡγαθέην, ἐκατόμβοιον δέ τοι ἦλφον.
νῦν δὲ λύμην τρίς τόσσα πορών· ἥως δέ μοι ἔστιν 80
ἥδε δυωδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα
πολλὰ παθὼν· νῦν αἶ με τεῆς ἐν χερσὶν ἔθηκε

μοῖρ' ὅλοή· μέλλω που ἀπεχθέσθαι Δὺ πατρί,
 ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
 γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
 Ἄλτew, ὅς Δελέγεσσι φιλοπολέμοισιν ἀνάσσει
 Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
 τοῦ δ' ἔχε θυγατέρα Πριάμος, πολλὰς δὲ καὶ ἄλλας·
 τῆς δὲ δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
 ἦ τοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας, 90
 ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξείῃ δουρί·
 νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ οἴω
 σὰς χεῖρας φεύξεσθαι, ἐπεὶ ῥ' ἐπέλασσέ γε daίμων.
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 μή με κτεῖν', ἐπεὶ οὐχ ὁμογαστριος Ἑκτορός εἰμι, 95
 ὅς τοι ἐταῖρον ἐπεφνεν ἐνῆέα τε κρατερόν τε.
 ὣς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱὸς
 λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὅπ' ἄκουσε·
 νήπια, μή μοι ἄποινα πιφαύσκειο μῆδ' ἀγόρευε·
 πρὶν μὲν γὰρ Πάτροκλον ἐπωπεῖν αἷσιμον ἡμαρ, 100
 τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
 Τρώων, καὶ πολλοὺς ζωοὺς ἔλον ἡδ' ἐπέρασσα·
 νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγη, ὃν κε θεὸς γε
 Ἴλίου προπάρειθεν ἐμῆς ἐν χερσὶ βάλλῃσι,
 καὶ πόντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων. 105
 ἀλλὰ φίλος θάνε καὶ σὺ· τί ἡ ὀλοφύρεαι οὕτως;
 κύτθανε καὶ Πάτροκλος, ὃ περ σέο πολλὸν ἀμείνων.
 οὐχ ὀράς οἶος καὶ ἐγὼ καλὸς τε μέγας τε;
 πατὴρ δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
 ἀλλ' ἐπὶ τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
 ἔσσεται ἡ ἡὼς ἡ δέϊλη ἡ μέσον ἡμαρ,
 ὅππότε τις καὶ ἐμεῖο Ἄρη ἐκ θυμὸν ἔλῃται,
 ἡ δ' οὐ γὰρ δουρὶ βαλὼν ἡ ἀπὸ νευρῆφιν ὀιστῶ.

He slays and hurls him into the river.

ὥς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ·
 ἔγχος μὲν ῥ' ἀφέηκεν, ὃ δ' ἔζητο χεῖρε πετάσσας 115
 ἀμφοτέρως. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὄξυν
 τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
 δυν ξίφος ἀμφηκες· ὃ δ' ἄρα πρηγὴς ἐπὶ γαίῃ
 κέϊτο θαθεῖς, ἐκ δ' αἶμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὺς ἦκε φέρεσθαι, 120
 καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν·
 ἐνταυθοὶ νῦν κεύσο μετ' ἰχθύσιν, οἳ σ' ὠτειλὴν
 αἶμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
 ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
 οἷσι δινήεις εἴσω ἄλως εὐρέα κόλπον. 125
 θρώσκων τις κατὰ κύμα μέλαιναν φρίχ' ὑπαῖξει
 ἰχθύς, ὅς κε φάγησι Λυκάονος ἀργέτα δημόν.
 φθείρεσθ', εἰς δ' κεν ἄστυ κιχείομεν Ἴλιου ἱρήs,
 ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὀπιθεν κεραῖζω.
 οὐδ' ὑμῖν ποταμός περ εὐρύροος ἀργυροδίνης 130
 ἀρκέσει, ἧ δὴ δηθὰ πολέας ἱερέυετε ταύρους,
 ζωοῖς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
 ἀλλὰ καὶ ὥς ὀλέεσθε κακὸν μόρον, εἰς δ' κε πάντες
 τίσετε Πατρόκλειο φόνον καὶ λοιγὸν Ἀχαιῶν,
 οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο. 135

Asteropaios, strengthened by the river, faces Achilles and is slain.

ὥς ἄρ' ἔφη, ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
 ὥρμηγεν δ' ἀνὰ θυμόν, ὅπως παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι
 τόφρα δὲ Πηλέος υἱὸς ἔχων δολιχόσκιον ἔγχος
 Ἀστεροπαῖν ἐπάλλτο, κατακτάμεναι μενεαίνων, 140
 νιέει Πηλεγόνοσ' τὸν δ' Ἀξιδὸς εὐρυρέεθρος
 γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν

- πρῆσβυτάτῃ· τῇ γάρ ῥα μίγῃ ποταμὸς βαθυδίνης.
 τῷ ῥ' Ἀχιλεὺς ἐπόρουσεν, ὃ δ' ἀντίος ἐκ ποταμοῖο
 ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκε 145
 Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
 τοὺς Ἀχιλεὺς ἐδάϊξε κατὰ ῥόον οὐδ' ἐλέαιρεν.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες,
 τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
 τίς πόθεν εἰς ἀνδρῶν, ὃ μιν ἔτλης ἀντίος ἐλθεῖν ; 150
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντίωσι·
 τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός·
 „Πηλείδῃ μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις ;
 εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
 Παίονας ἀνδρας ἄγων δολιχεγχεάς· ἦδε δέ μοι νῦν 155
 ἦώς ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰλήλουθα.
 αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺν ῥέοντος,
 [Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἔησιν,]
 ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασι
 γείνασθαι· νῦν αὖτε μαχώμεθα φαίδιμ' Ἀχιλλεῦ.“ 160
 ὣς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεύς
 Πηλιάδα μελίνῃ· ὃ δ' ἁμαρτῇ δοῦρασιν ἀμφὶς
 ἦρως Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν·
 καὶ ῥ' ἐτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διὰ πρὸ
 ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
 τῷ δ' ἐτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρὸς
 δεξιτερῆς, σῦτο δ' αἶμα κελαινεφές· ἦ δ' ὑπὲρ αὐτοῦ
 γαίῃ ἐνεστήρικτο λιλαιομένη χροὸς ἄσα·
 δεύτερος αὖτ' Ἀχιλεὺς μελίνῃ ἰθυπτίωνα
 Ἀστεροπαίῳ ἐφήκε κατακτάμεναι μενεαίνων. 170
 καὶ τοῦ μὲν ῥ' ἀφάμαρτεν, ὃ δ' ὑψηλὴν βάλεν ὄχθην,
 μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
 Πηλείδης δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
 ἄλτ' ἐπὶ οἱ μεμαῶς· ὃ δ' ἄρα μελίνῃ Ἀχιλλῆος
 οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ· 175

τρὶς μὲν μιν πελέμιξεν ἐρύσσεσθαι μενεαίνων,
 τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
 ἄξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
 ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.
 γαστέρα γάρ μιν τύψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι 180
 χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὅσσε κάλυπεν
 ἀσθμαίνοντ'· Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
 τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα·
 κεῖω' οὕτω χαλεπὸν τοι ἐρυσθενέος Κρονίωνος
 παισὶν ἐριζέμεναι ποταμοῖο περ ἐκγεγαῶτι 185
 φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ρέοντος,
 αὐτὰρ ἐγὼ γενεὴν μεγάλου Διὸς εὐχομαι εἶναι.
 τίκτε μ' ἀνὴρ πολλοῖσιν ἀνάσσων Μυρμιδόνεσσιν,
 Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
 τῷ κρείσσω μὲν Ζεὺς ποταμῶν ἀλιμυρῆντων, 190
 κρείσσω αὖτε Διὸς γενεῇ ποταμοῖο τέτυκται
 καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύνатаί τι
 χραισμεῖν· ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι,
 τῷ οὐδὲ κρείων Ἀχελώϊος ἰσοφαρίζει,
 οὔτε βαθυρρέϊται· μέγα σθένος Ὠκεανοῖο, 195
 ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
 καὶ πᾶσαι κρῆναι καὶ φρεῖατα μακρὰ νάουσιν·
 ἀλλὰ καὶ ὃς δαίδοικε Διὸς μέγαλοιο κεραυνὸν
 δεινὴν τε βροντὴν, ὅτ' ἀπ' οὐρανόθεν σμαραγῆσση.

The river then bids him stay the slaughter : but in vain.

ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
 τὸν δὲ κατ' αὐτόθι λείπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
 κείμενον ἐν ψαμάθοισι, δαίαινε δέ μιν μέλαν ὕδωρ.
 τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,
 δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες.
 αὐτὰρ ὁ βῆ ῥ' ἵεναι μετὰ Παίονας ἵπποκορυστάς, 205
 οἳ ῥ' ἔτι παρ ποταμὸν πεφοβῆατο δινήεντα,

ὥς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
 χέρσ' ὑπο Πηλείδαι καὶ ἄορι ἱφί δαμέντα.
 ἔνθ' ἔλε Θερσίλοχόν τε Μῦδωνά τε Ἀστυπυλόν τε
 Μνήσόν τε Θρασίον τε καὶ Αἴνιον ἦδ' Ὀφελέστην· 210
 καὶ νύ κ' ἔτι πλέονας κτάνε Παίονας ὥκυσ Ἀχιλλεύς,
 εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
 ἀνέρι εἰσάμενος, βαθέης δ' ἐκ φθέγξατο δίνης·

ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις, περὶ δ' αἰσυλα ῥέξεις
 ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
 εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
 ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέξε·
 πλήθει γὰρ δὴ μοι νεκύων ἐρατεινὰ ῥέεθρα,
 οὐδὲ τί πη δύναμαι προχέειν ῥόον εἰς ἄλα δῖαν
 στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις αἰδήλως. 220
 ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγῃ μ' ἔχει ὄρχαμε λαῶν.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὥκυσ Ἀχιλλεύς·
 ἔσται ταῦτα Σκάμανδρε διοτρεφές, ὥς σὺ κελεύεις.
 Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων,
 πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἑκτορι πειρηθῆναι 225
 ἀντιβίην, ἣ κέν με δαμάσσεται, ἣ κεν ἐγὼ τόν.

ὥς εἰπὼν Τρῶεσσιν ἐπέσσυτο δαίμονι ἴσος.
 καὶ τότε Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης·
 ὦ πόποι ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλὰς
 εἰρύσαιο Κρονίωνος, ὃ τοι μάλα πόλλ' ἐπέτελλε 230
 Τρῳαὶ παρεστάμεναι καὶ ἀμύνειν, εἰς ὃ κεν ἔλθῃ
 δέειλος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν.

Achilles leaps into the river, who rises in wrath upon him, pursues him, and well nigh conquers.

ἦ, καὶ Ἀχιλλεύς μὲν δουρὶ κλυτὸς ἐνθορε μέσσω
 κρημνοῦ ἀπαΐξας· ὃ δ' ἐπέσσυτο οἰδματι θύων,
 πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὥσε δὲ νεκροὺς 235
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὐς κτάν' Ἀχιλλεύς·

τοὺς ἔκβαλλε θύραζε μεμυκῶς ἥύτε ταῦρος,
 χέρσονδε· ζωὸς δὲ σάω κατὰ καλὰ ῥέεθρα,
 κρύπτων ἐν δίνῃσι βαθείησιν μεγάλῃσι
 δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἴστατο κῦμα, 240
 ὥθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσιν
 εἶχε στηρίξασθαι· ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυνέα μέγαλην· ἥ δ' ἐκ ῥιζῶν ἐριποῦσα
 κρημνὸν ἅπαντα διώσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄξοισιν πυκνιοῖσι, γεφύρωσεν δὲ μιν αὐτὸν 245
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας· οὐδέ τ' ἔλῃγε θεὸς μέγας, ὄρτο δ' ἐπ' αὐτῷ
 ἄκροκελαινιῶν, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι. 250
 Πηλείδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἔρωή,
 αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὃς θ' ἔμα κάρτιστός τε καὶ ὤκιτος πετεηνῶν.
 τῷ εἰκῶς ἦϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς 255
 θεῷ, ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλφ ὄρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἄμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύῃ
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μέν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι 260
 ὀχλεῦνται· τὸ δέ τ' ὤκα κατειβόμενον κελαρύξει
 χώρῳ ἐνὶ προαλεί, φθάνει δέ τε καὶ τὸν ἄγοντα·
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κῦμα ῥόοιο
 καὶ λαιψήρὸν ἑόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
 ὅσσάκι δ' ὀρμήσειε ποδάρκης δῖος Ἀχιλλεύς 265
 στήναι ἐναντίβιον, καὶ γινώμεναι, εἴ μιν ἅπαντες
 ἀθάνατοι φοβέουσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
 τοσσάκι μιν μέγα κῦμα διυπετέος ποταμοῖο
 πλάζ' ὤμους καθύπερθεν· ὁ δ' ὑψόσε ποσσὶν ἐπήδα

θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
 λάβρος ὑπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖν.

Achilles prays to Zeus for aid: Poseidaon and Athene come to strengthen him.

Πηλεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
 Ζεὺ πάτερ, ὥς οὐ τίς με θεῶν ἐλεεινὸν ὑπέστη
 ἐκ ποταμοῖο σαῶσαι· ἔπειτα δὲ καὶ τι πάθοιμι.
 ἄλλος δ' οὐ τίς μοι τόσον αἷτιος Οὐρανίωνων, 275
 ἀλλὰ φίλη μήτηρ, ἣ με ψεύδεσσιν ἔθελγεν·

ἦ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
 λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
 ὥς μ' ὄφελ' Ἑκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
 τῇ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάρξει. 280

νῦν δέ με λευγαλέῃ θανάτῳ εἵμαρτο ἀλῶναι
 ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὥς παῖδα συφορβόν,
 οὐν ῥά τ' ἔναυλος ἀποέρση χεიმῶνι περῶντα.

ὥς φάτο, τῷ δὲ μάλ' ὄκα Ποσειδάων καὶ Ἀθήνη
 στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσιν εἵκτην, 285
 χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντ' ἐπέεσσιν·
 τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων·

Πηλεΐδη, μήτ' ἄρ τι λῖν τρέε μήτε τι τάρβει·
 τοίω γάρ τοι νῶι θεῶν ἐπιταρρόθω εἰμέν,
 Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290

ὥς οὐ τοι ποταμῷ γε δαμήμεναι αἰσιμόν ἐστιν·
 ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεται αὐτός·
 αὐτάρ τοι πυκινῶς ὑποθησόμεθ', αἶ κε πίθῃαι·

μὴ πρὶν παύειν χεῖρας ὁμοίου πολέμοιο,
 πρὶν κατὰ Ἰλίοφι κλυτὰ τεῖχεα λαὸν ἐέλσαι 295
 Τρωικόν, ὃς κε φύγησι· σὺ δ' Ἑκτορι θυμὸν ἀποιῖρας
 ἂψ ἐπὶ νῆας ἵμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι.

τὼ μὲν ἄρ' ὥς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
 αὐτὰρ ὁ βῆ (μέγα γάρ ῥα θεῶν ὥτρυνεν ἐφετμή)

ἐς πεδίον· τὸ δὲ πᾶν πλήθ' ὕδατος ἐκχυμένοιο, 300
 πολλὰ δὲ τεύχεα καλὰ δαΐκταμένων αἰζηῶν
 πλῶον καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
 πρὸς ῥόον αἰσσοντος ἀν' ἰθύν, οὐδέ μιν ἴσχευ
 εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη,

Skamandros calls Simoeis to join him : and assails Achilles again.

οὐδὲ Σκάμανδρος ἔληγε τὸ δν μένος, ἀλλ' ἔτι μᾶλλον 305
 χώετο Πηλείωνι, κόρυσσε δὲ κῦμα ῥόοιο
 ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' αὔσας·

φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ 310
 σχῶμεν, ἐπεὶ τάχα ἄστν μέγα Πριάμοιο ἀνακτος
 ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν.

ἀλλ' ἐπάμνε τάχιστα, καὶ ἐμπίμπληθι ῥέεθρα 315
 ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
 ἴσθη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
 φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα,
 ὃς δὴ νῦν κρατέει, μέμονεν δ' ὃ γε ἴσα θεοῖσι 320

φημί γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος, 315
 οὔτε τὰ τεύχεα καλά, τὰ πον μάλα νεϊόθι λίμνης
 κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· κὰδ δέ μιν αὐτὸν
 εἰλύσω ψαμάθοισιν ἄλις, χέραδος περιχεύας
 μυρίον, οὐδέ οἱ ὅστέ' ἐπιστήσονται Ἀχαιοὶ 320
 ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.

αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τί μιν χρεῶ
 ἔσται τυμβοχόης, ὅτε μιν θάπτωσιν Ἀχαιοί.

ἦ, καὶ ἐπῶρτ' Ἀχιλῇ κυκώμενος. ὑψόσε θύν, 325
 μορμύρων ἀφρῶ τε καὶ αἵματι καὶ νεκύεσσιν
 πορφύρεον δ' ἄρα κῦμα διυπετέος ποταμοῖο
 ἴστατ' ἀειρόμενον, κατὰ δ' ἦρεε Πηλείωνα.

*Thereupon Here calls Hephaistos : and the Fire-god beats
 the Water-god.*

Ἥρη δὲ μέγ' ἄνσε περιδείσασ' Ἀχιλῇ,

μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
 αὐτίκα δ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν· 330
 ὄρσοο κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γάρ
 Ξάνθον δινήεντα μάχῃ ἤίσκομεν εἶναι·
 ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκειο δὲ φλόγα πολλήν.
 αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο
 εἵσομαι ἐξ ἁλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
 ἣ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι
 φλέγμα κακὸν φορέουσα. σὺν δὲ Ξάνθοιο παρ' ὄχθας
 δένδρεα καὶ, ἐν δ' αὐτὸν ἔει πυρί· μὴδὲ σε πάμπαν
 μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ·
 μὴδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὅπότε' ἂν δῇ 340
 φθέγξοιμ' ἐγὼν ἰάχουσα, τότε σχεῖν ἀκάματον πῦρ.
 ὣς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαῖς πῦρ.
 πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καίε δὲ νεκροὺς
 πολλοὺς, οἳ ῥα κατ' αὐτὸν ἄλις ἔσαν, οὓς κτάν' Ἀχιλλεύς.
 πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
 ὣς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδὲ ἄλωγην
 αἰψ' ἀγξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
 ὣς ἐξηράνθη πεδίον πᾶν, καδ δ' ἄρα νεκροὺς
 κῆεν· ὁ δ' ἐς ποταμὸν τρέψε φλόγα παμφανώωσαν.
 καίοντο πτελέαι τε καὶ ἱτέαι ἡδὲ μυρϊκαί, 350
 καίετο δὲ λωτός τε ἰδὲ θρύον ἡδὲ κύπειρον,
 τὰ περὶ καλὰ ῥέεθρα ἄλις ποταμοῖο πεφύκει·
 τεύροντ' ἐγγέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
 οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
 πνοιῇ τειρόμενοι πολυμήτιος Ἥφαιστοιο. 355
 καίετο δ' ἰς ποταμοῖο ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
 Ἥφαιστ', οὐ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
 οὐδ' ἂν ἐγὼ σοί γ' ὤδε πυρὶ φλεγέθοντι μαχοίμην.
 λῆγ' ἔριδος, Τρώας δὲ καὶ αὐτίκα δίος Ἀχιλλεύς
 ἄσπεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς; 360
 φῆ πυρὶ καιόμενος, ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.

ὥς δὲ λέβης ζεῖ ἔνδον ἐπειγόμενος πυρὶ πολλῇ,
κνίσσῃν μελδόμενος ἀπαλοτρεφέος σιάλοιο
πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κείται,
ὥς τοῦ καλὰ ῥέεθρα πυρὶ φλέγεται, ζέε δ' ὕδωρ· 365
οὐδ' ἔθελε προρέειν, ἀλλ' ἔσχετο· τείρε δ' αὐτμῇ
Ἥφαιστοιο βίηφι πολύφρονος· αὐτὰρ ὃ γ' Ἥρην
πολλὰ λυγρόμενος ἔπεα πτερόεντα προσηύδα·

Ἥρην, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μὲν τοι ἐγὼ τόσον αἰτιῶς εἰμι, 370
ὅσπον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
ἀλλ' ἦ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
πανέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὁμῶμαι,
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσῃεν κακὸν ἡμάρ,
μηδ' ὀπότ' ἂν Τροίῃ μαλερῇ πυρὶ πᾶσα δάηται 375
καιομένη, καίωσι δ' ἀρήιοι νῆες Ἀχαιῶν.

αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρην,
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεεν, ὃν φίλον υἱόν·
Ἥφαιστε, σχέο, τέκνον ἀγακλές· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἔνεκα στυφελίζειν. 380

ὥς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαῆς πῦρ,
ἄψορόν δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.

αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἱ μὲν ἔπειτα
πανσάσθην· Ἥρην γὰρ ἐρύκακε χωομένη περ.

Quarrels of the other gods, Ares, Athene, Aphrodite.

ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσσε βεβριθυῖα 385
ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο·
σὺν δ' ἔπεσον μεγάλῃ πατάγῃ, βράχε δ' εὐρεία χθών,
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. αἶε δὲ Ζεὺς
ἡμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
γηθοσύνη, ὃθ' ὀρᾶτο θεοὺς ἔριδι ξυνιόντας. 390
ἐνθ' οἱ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ῥινότορος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσε

- χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον·
 τίπτ' αὐτ' ὦ κυνάμνια θεοὺς ἔριδι ξυνελαύνεις
 θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν ; 395
 ἦ οὐ μέμνη ὅτε Τυδείδην Διομήδε' ἀνῆκας
 οὐτάμεναι, αὐτῇ δὲ πανόψιον ἔγχος ἐλοῦσα
 ἰθὺς ἐμεῦ ὤσας, διὰ δὲ χροά καλὸν ἔδασας ;
 τῇ σ' αὖ νῦν οἶω ἀποτιστέμεν, ὅσσα μ' ἔοργας.
 ὥς εἰπὼν οὕτῃσε κατ' αἰγίδα θυσσανόεσσαν 400
 σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
 τῇ μιν Ἄρης οὕτῃσε μαιφόνος ἔγχεϊ μακρῷ
 ἦ δ' ἀναχασσαμένη λίθον εἴλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
 τὸν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὔρον ἀρούρης· 405
 τῷ βάλε θυῶρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυνία.
 ἐπτά δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
 τεύχεά τ' ἀμφοράβησε· γέλασσε δὲ Παλλὰς Ἀθήνη.
 καὶ οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα·
 νηπύτι, οὐδὲ νύ πώ περ ἐπεφράσω, ὅσων ἀρείων 410
 εὖχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἰσοφαρίζεις.
 οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
 ἦ τοι χωρόμενη κακὰ μήδεταί, οὔνεκ' Ἀχαιοὺς
 κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀμύνεις.
 ὥς ἄρα φωνήσασα πάλιν τρέπεν ὅσσε φαεινῷ 415
 τὸν δ' ἄγε χειρὸς ἐλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
 πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.
 τὴν δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
 ὦ πόποι, αἰγιώχοιο Διὸς τέκος, ἀτρυτώνη,
 καὶ δὴ αὖθ' ἡ κυνάμνια ἄγει βροτολοιγὸν Ἄρηα 420
 δηίου ἐκ πολέμοιο κατὰ κλόνον· ἀλλὰ μέτελθε.
 ὥς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαίρε δὲ θυμῷ,
 καὶ ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
 ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425

τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἢ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντ' ἀγόρευε·

τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσι ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοῖατο θωρηκτῆσιν,
ᾧ δέ τε θαρσαλέοι καὶ τλήμονες, ὥς Ἀφροδίτῃ
ἦλθεν Ἄρῃ ἐπίκουρος, ἐμῷ μένει ἀντιώσας·

430

τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο
Ἰλίου ἐκπέρσαντες ἐνκτίμενον πτολίεθρον.

ὧς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη.

Posëidon vainly strives to provoke Apollo.

αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων·

435

Φοῖβε, τί ἦ δὴ νῶϊ διέσταμεν; οὐδὲ ἔοικεν
ἀρξάντων ἐτέρων· τὸ μὲν αἶσχιον, αἶ κ' ἀμαχητὶ
ἴομεν Οὐλυμπόνδε Διδὸς ποτὶ χαλκοβατὲς δῶ.

ἄρχε· σὺ γὰρ γενεῇφι νεώτερος· οὐ γὰρ ἐμοὶ γε
καλόν, ἔπει πρότερος γενόμεν καὶ πλείονα οἶδα
νηπύτι, ὥς ἄνοον κραδίην ἔχες· οὐδέ νυ τῶν περ

440

μέμνηται, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφὶ
μοῦνοι νῶϊ θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
παρ Διδὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν
μισθῷ ἐπὶ ῥητῷ· ὁ δὲ σημαίνων ἐπέτελλεν.

445

ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τείχος ἔδειμα
εὐρύ τε καὶ μάλα καλόν, ἔν' ἄρρῆκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βούς βουκολέεσκες

Ἰδῆς ἐν κνημοῖσι πολυπτύχου ὑλήεσσης.

ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθῆες ὄραι

450

ἐξέφερον, τότε νῶϊ βυῖστατο μισθὸν ἅπαντα

Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπε.

σὺν μὲν ὃ γ' ἠπείλησε πόδας καὶ χεῖρας ὑπερθε
δήσειν, καὶ περάαν νήσων ἐπὶ τηλεδαπάρων·

στεῦτο δ' ὃ γ' ἀμφοτέρων ἀπολειψέμεν οὐατα χαλκῷ.

455

νῶϊ δέ τ' ἀφορροὶ κίομεν κεκοτητόι θυμῷ,

μισθοῦ χwόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσε.
 τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
 πειρᾷ ὥς κε Τρῶες ὑπερφίαλοι ἀπόλωνται
 πρόχην κακῶς σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισι. 460
 τὸν δ' αὖτε προσέειπεν ἄναξ ἐκάεργος Ἀπόλλων·
 ἐννοσίγαι', οὐκ ἂν με σαόφρονα μυθήσαιο
 ἔμμεναι, εἰ δὴ σοὶ γε βροτῶν ἔνεκα πτολεμίξω
 δειλῶν, οἳ φύλλοισιν ὀϊκότες ἄλλοτε μὲν τε 465
 ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες,
 ἄλλοτε δὲ φθινύθουσιν ἀκήριοι· ἀλλὰ τάχιστα
 παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριάσθων.
 ὥς ἄρα φωνήσας πάλιν ἐτράπετ'· αἶδετο γάρ ῥα
 πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσι.

Artemis rebukes Apollon, and is beaten by Hera.

τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν 470
 [Ἄρτεμις ἀγροτέρη, καὶ ὀνειδείων φάτο μῦθον].
 φεύγεις δὴ ἐκάεργε, Ποσειδάωνι δὲ νίκην
 πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εἶδος ἔδωκας.
 νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς ;
 μή σευ νῦν ἔτι πατὴρ ἐνὶ μεγάροισιν ἀκούσω 475
 εὐχομένου, ὥς τὸ πρὶν ἐν ἀθανάτοισι θεοῖσιν,
 ἅντα Ποσειδάωνος ἐναντίβιον πολεμίζειν.
 ὥς φάτο, τὴν δ' οὐ τι προσέφη ἐκάεργος Ἀπόλλων,
 ἀλλὰ χολωσαμένη Διὸς αἰδοίῃ παράκοιτις
 [νείκεσεν ἰοχάειραν ὀνειδείους ἐπέεσσι]. 480
 πῶς δὲ σὺ νῦν μέμονας κύον ἀδδεὲς ἀντι' ἐμείο
 στήσασθαι ; χαλεπὴ τοι ἐγὼ μένος ἀντιφέρεσθαι
 τοξοφόρῃ περ ἐούσῃ, ἐπεὶ σε λέοντα γυναιξὶ
 Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν, ἣν κ' ἐθέλησθα.
 ἦ τοι βέλτερόν ἐστι κατ' οὐρεα θήρας ἐναίρειν 485
 ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσιν ἱφὶ μάχεσθαι.
 εἰ δ' ἐθέλεις, πολέμοιο δαήμεναι, ὄφρ' εὖ εἰδῆς,

ὅσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις.

ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτε
σκαίῃ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα, 490
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὐατα μειδιόωσα
ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀιστοῖ.
δακρυνέσσα δ' ὑπαιθα θεὰ φύγεν ὥς τε πέλεια,
ἦ ῥά θ' ὑπ' ἱρηκος κοίλῃν εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇ γε ἀλώμεναι αἰσιμον ἦεν· 495
ὥς ἡ δακρυνέσσα φύγεν, λίπε δ' αὐτόθι τόξα.
Λητῷ δὲ προσέειπε διάκτορος ἀργεῖφόντης·

Λητοῖ, ἐγὼ δέ τοι οὐ τι μαχήσομαι· ἀργαλέον δὲ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
εὐχεσθαι ἐμὲ νικῆσαι κρατερῇφι βίηφιν.

ὥς ἄρ' ἔφη, Λητῷ δὲ συναίνυτο καμπύλα τόξα·
πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κοίνης.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
ἡ δ' ἄρ' Ὀλυμπον ἔκανε Διὸς ποτὶ χαλκοβατὲς δῶ, 505
δακρυνέσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε· τὴν δὲ προτὶ οἷ
εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺν γελάσσας·

τίς νύ σε τοιάδ' ἔρεξε φίλον τέκος Οὐρανιῶνων
[μαψιδίως, ὥσεί τι κακὸν βέζουσιν ἐνωπῇ]; 510

τὸν δ' αὖτε προσέειπεν εὐστέφανος κελαδεινῇ·
σὴ μ' ἄλοχος στυφέλιξε πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται.

Apollon defends Troy: Priam bids them open the gates.

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
μέμβλετο γάρ οἱ τείχος ἐνδμήτοιο πόλης,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἡματι κείνῃ.
οἱ δ' ἄλλοι πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,

οἱ μὲν χωόμενοι, οἱ δὲ μέγα κυδιώοντες·
 καδ' ὃ Ἴζον παρὰ πατρὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
 Τρῶας ὁμῶς αὐτοὺς τ' ὄλεκεν καὶ μώνυχας ἵππους.
 ὥς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
 ἄστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκε,
 πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κῆδ' ἔφῃκεν,
 ὥς Ἀχιλεὺς Τρώεσσι πόνον καὶ κῆδ' ἔθηκεν. 525
 ἐσθήκει δ' ὁ γέρων Πρίαμος θεῖον ἐπὶ πύργου,
 ἐς δ' ἐνόησ' Ἀχιλλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
 Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκὴ
 γίγνεθ'. ὁ δ' οἰμῶξας ἀπὸ πύργου βαίνει χαμᾶζε,
 ὀτρύνων παρὰ τείχος ἀγακλειτοὺς πυλαωρούς· 530
 πεπταμένους ἐν χερσὶ πύλας ἔχετ', εἰς ὃ κε λαοὶ
 ἔλθωσι προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεὺς
 ἐγγὺς ὄδε κλονέων· νῦν οἶω λοίγι' ἔσεσθαι.
 αὐτὰρ ἐπεὶ κ' ἐς τείχος ἀναπνεύσωσιν ἀλέντες,
 αὖτις ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας· 535
 δεῖδια γὰρ μὴ οὐλὸς ἀνὴρ ἐς τείχος ἄλῃται.
 ὥς ἔφαθ', οἱ δ' ἀνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·
 αἱ δὲ πετασθεῖσαι τεύξαν φάος· αὐτὰρ Ἀπόλλων
 ἀντίος ἐξέθορε, Τρώων ἵνα λοιγὸν ἀλάλκοι.
 οἱ δ' ἰθὺς πόλιος καὶ πείχεος ὑψηλοῖο 540
 δίψῃ καρχαλέοι, κεκονιμένοι ἐκ μεδίοιο,
 φεῦγον. ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ· λύσσα δέ οἱ κῆρ
 αἰὲν ἔχε κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.

*Agenor awaits Achilles and strikes him with his spear; Achilles
 turns upon him, but he is saved by Apollo.*

ἐνθα κεν ὑψίπυλον Τροίην ἔλον υἱὲς Ἀχαιῶν,
 εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκε, 545
 φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
 ἐν μέν οἱ κραδίῃ θάρσος βάλε, παρ δέ οἱ αὐτὸς
 ᾤσθη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,

φηγῷ κεκλιμένους· κεκάλυπτο δ' ἄρ' ἡέρι πολλῇ·
 αὐτὰρ οὐ γ' ὥς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
 ἔσση, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντί·
 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν·
 ὦ μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
 φεύγω, τῇ περ οἱ ἄλλοι ἀτυζόμενοι φοβέονται,
 αἰρήσει με καὶ ὥς, καὶ ἀνάλκιδα δειροτομήσει 555
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι εἰσω
 Πηλείδῃ Ἀχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ
 φεύγω πρὸς πεδίον Ἰλίων, ὅφρ' ἂν ἴκωμαι
 Ἰδῆς τε κνημοὺς κατὰ τε ῥωπήια δύω·
 ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
 ἰδρῷ ἀποψυχθεῖς, προτὶ Ἴλιον ἀπονεοίμην.
 ἀλλὰ τί μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μ' ἀπαειρόμενον πόλιος πεδίοιεν νοήσῃ,
 καὶ με μεταῖξας μάρψῃ ταχέεσσι πόδεσσιν.
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
 λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων·
 εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξεί χαλκῷ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἑ φασ' ἀνθρωποὶ
 [ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κύδος ὀπάξει]. 570
 ὥς εἰπὼν Ἀχιλλῆα ἀλεῖς μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἠδὲ μάχεσθαι
 ἥντε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο
 ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
 ταρβεῖ οὐδὲ φοβέεται, ἐπεὶ κεν ὑλαγμὸν ἀκοῖσῃ· 575
 εἰ περ γὰρ φθάμενός μιν ἦ οὐτάσῃ ἠὲ βάλλῃσιν,
 ἀλλὰ τε καὶ περὶ δουρὶ πεπαρμένῃ οὐκ ἀπολήγει
 ἀλκῆς, πρὶν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
 ὥς Ἀντήνορος υἱὸς ἀγαοῦ, δῖος Ἀγήνωρ,
 οὐκ ἔθελεν φεύγειν, πρὶν πειρήσασαί· Ἀχιλῆος, 580
 ἀλλ' ὃ γ' ἄρ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσ' εἴσην.

ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' αὐτεῖ·
 ἦ δὴ που μάλ' ἔολπας ἐνὶ φρεσὶ φαίδιμ' Ἀχιλλεῦ,
 ἥματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,
 νηπύτι, ἦ τ' ἔτι πολλὰ τετεύχεται ἄλγε' ἐπ' αὐτῇ. 585
 ἐν γ' ῥοὶ πολέες τε καὶ ἄλκιμοι ἄνδρες εἰμέν,
 οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ νιῶν
 Ἴλιον εἰρυνόμεσθα· σὺ δ' ἐνθάδε πότμον ἐφέψεις,
 ὦδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής.
 ἦ ῥα, καὶ ὄξυν ἄκοντα βαρείης χειρὸς ὀφῆκε, 590
 καὶ ῥ' ἔβαλε κνήμην ὑπὸ γούνατος οὐδ' ἀφάμαρτεν.
 ἀμφὶ δέ μιν κνημῖς νεοτεύκτου κασσιτέροιο
 σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσε
 βλημένου οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
 Πηλεΐδης δ' ὠρμήσατ' Ἀγῆνορος ἀντιθέοιο 595
 δεῦτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,
 ἀλλὰ μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
 ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
 αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
 αὐτῇ γὰρ ἐκάεργος Ἀγῆνορι πάντα εἰκὼς 600
 ἔστη πρόσθε ποδῶν· ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
 εἶος ὁ τὸν πεδίῳ διώκετο πυροφόροιο,
 τρέψας πᾶρ ποταμὸν βαθυδινηέντα Σκάμανδρον,
 τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρ' ἔθελγεν Ἀπόλλων,
 ὥς αἰεὶ ἔλποιο κιχῆσθαι ποσὶν οἷσι· 605
 τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
 ἀσπασιοὶ προτὶ ἄστυ, πόλις δ' ἐμπλητο ἀλέντων.
 οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
 μέναι ἔτ' ἀλλήλους, καὶ γινώμεναι, ὅς τε πεφεύγοι
 ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἐσσυμένως ἐσέχυντο 610
 εἰς πόλιν, ὃν τινα τῶν γε πόδες καὶ γούνα σαώσαι.

NOTES TO THE ILIAD.

BOOK XXI.

[Notes on Epic Forms are, for convenience, always in these square brackets.]

1. [ἔξον, Epic older aorist, with the σ- of the weak form, but the vowel of the strong form instead of -α: cf. δύσεται, βήσεται, αἴσεται, &c.]

[εὐρρεῖος, Epic contraction of εὐρρε-έ-ος, gen. of εὐρρε-ῆς where the Attic dialect would make εὐρρεοῦς]; in 130 we have the other form, εὐρρεος.

[ποταμοῖο, Epic gen. for ποταμοῦ.] Observe how the river is identified with the river-god, as usual in Hom. Xanthos and Skamandros, two rivers of the Troad.

2. τέκετο [for ἐ-τέκετο. In Homer the augment is optional]: the mid. is usually of the father, the act. of the mother.

3. διατμήξας [from a secondary form τμηγ-, from the stem τεμ- or τμε-, instead of Attic τέμνω], 'cleaving them (the army of Trojans) in twain.'

πέδιλονδε, 'to the plain' [the Epic suffix -δε, expressing motion to: cf. Ἀθήναζε for Ἀθήνας-δε, Θύραζε for Θύρας-δε].

4. φοβέοντο [Ep. impf. uncontracted for ἐ-φοβοῦντο], 'fled,' the earlier meaning of φοβ-, which later expressed the *feeling* of 'fear.'

6. οἱ γέ, 'they.' ὁ, ἡ, τό, and δς, ἥ, δ, were both originally demonstrative or pronominal.

πεφυγότες [Epic perf. from φυγ-, 'in flight,' the perfect expressing the *state*, as it properly does in Greek.

θήρα [Ep. for δέρα], in its old sense of 'mist.'

7. [πίτνα, impf. of Ep. form *πίτνημι* = *πετάννυμι*, 'to spread.']
ἐρυκέμεν [Ep. inf. has various forms, -*μεν*, -*εμεναι*, -*ειν*], 'to check them,' inf. expressing the purpose. It is often called *epexegetic*, explanatory, as it *explains* the full effect of the principal verb.

8. *εἰλύντο* [Ep. for -*οὔντο*], 'were hemmed in,' the stem *εἰλ-* (-*FeλF-*) expressing *pressure*. (*F* is called digamma; the *F* was pronounced like a light *v*, and in Homer's time was disappearing from the language.)

9. *ἐν δέ*. The prepositions were originally cases of pronominal stems, and were in Homer's time already fixed and indeclinable. They were next used as *adverbs* to make the cases more precise in meaning: Thus in *ἐν ποταμῷ*, *ποταμῷ* expresses the *place where* by its case, and *ἐν* gives the more precise meaning of 'within.' From this it is but a step to the proper (but later) prepositional use, 'in the river.'

In the intermediate stage the prepositions are found compounded with verbs, but easily separable from them, as here, such separation being called *Tmesis* (*τμησις*, 'cutting').

ἐν . . . ἔπεσον is exactly the English 'they fell . . . in,' where *in* is used adverbially.

βράχε (aor. only found), 'roared,' 'sounded.'

αἰπῶ, 'deep' [older form *αἰπός*, instead of the commoner *αἰπός*].

10. *ἀμφὶ περί*, 'round about.' The prepositions in their adverbial stage tend to accumulate.

Notice *περί*, *ι* long, as constantly before liquid sounds, since the voice can dwell on the sound: cf. *rēligio*, *rēliquiae*, in Latin.

11. *ἐννεον*, 'swam therein,' = *ἐν-νεον*.

Notice *ἐνθα* before *ἐλίσσ-*, which had the digamma, 8.

12. *ὑπό*, *ο* long, 10.

'As when before the blast of fire the locusts arise to flee to the river.'

13. *φευγόμεναι*, 7; *ποταμόνδε*, 3.

τὸ δὲ φλέγει ἀκάματον πῦρ. Notice the use of *τό*, 'it blazes, the tireless fire;' the *τό* is not yet quite an article, though it is but a step to the regular article-use from this.

14. *ὄρ-μενον* [Epic aor. of simplest form, stem and suffix: so in Indic. *लुप्तो*, 114; *χύντο*, 181; *πλήτο*, 16; *ῶπτο*, *ἄλτο*, *δέγμεθα*,

1. 'rising.'

'and *τοί* are found in Ep. for *αἱ* and *οἱ*.]

15. [Ἀχιλλῆος : words in -εύς make in Ep. -ῆος, -ῆι, -ῆα, &c.]

16. πλητό [Epic aor. stem πλε-, see 14], 'was filled.'

18. κεκλιμένον μυρκήσι, 'leaning upon the tamarisks,' the dative, according to the simple Epic usage, describing the *place where*; in later Greek there would have been a prep. See 9.

μυρκή, usually long (μυρῖκαι, 350), shortened by licence.

ἴσος orig. had digamma, hence the open vowel.

19. ἔργα, digamma (cf. 'work,' Germ. *werk*).

20. ἐπιστροφάδην, 'turning about,' i.e. 'right and left' promiscuously. The terminations -δα, -δον, -δην, imply *manner*; cf. λα-δόν, 'in troops'; βά-δην, 'at a foot's pace'; ἐξ-ονομα-κλή-δην, 'calling by name'; ἐπιγράβδην (166), 'grazing.'

21. ὕδωρ, digamma (cf. *wasser*, 'water').

22. μεγακήτιος, seems to mean 'monstrous,' from κῆτος, 'a sea beast.' It is used in Od. of the sea, where it probably means, 'full of gulfs' or 'deeps.'

23. Observe -ος of λιμένος, lengthened by stress of the foot (arsis).

24. δειδιότες, 'in fear' (for perf. see 6). The stem is δι-, implying 'quick motion' (compare φοβ-, 4); the perf. is, therefore, originally δέδια, but the ε is lengthened by dwelling on it into ει-, as often in Ep. (γεινόμεθα, εὐκλειῶς, εἰν, ὀλοιός, &c.). So δειδοῖκα, 198, ξείνος, 42. This lengthening is probably due to a lost *F* after δ, see 25.

τε, enclitic often in similes and *general* statements.

δν κε λάβησι [Epic for λάβη, with the old suffix], 'whomsoever he may catch,' indef. use of subjunctive, as in Attic δν ἂν λάβη.

25. κατὰ δαινοῖο : the stem of δέος, δεινός, δειδω, being, as we have seen, δι-, there was probably, in the old form of the word, *F* sounded after the δ. This would account for the strange fact that vowels are constantly long in Homer before words of this family [ἔδεισεν, ὑπόδεισας, ἐπὶ δέος, ἐκυρὲ δεινός]. So περι-δείσας, 328, ἀδδεές, 481.

26. κρημονύς, 'the banks.'

κάμει χεῖρας, 'was wearied in his arms,' i.e. 'his arms were weary,' acc. respect.

29. **τεθηπότας** [Epic perf. from **ταφ**, 'astonish, alarm'], 'affrighted.'

30. **ὀπίσσω**, **σ** doubled as often in Homer, probably on the principle explained in note to line 10.

31. **φορέ-εσκον**, 'bare,' the termination **-σκ-** expressing habit; 'the twined corslet' was a defensive garment made probably of twisted strips of skin or leather: or, as some think, of chainwork. It had leather straps attached.

τούς. Observe here the *relative* use of the article, very common.

33. Observe hiatus **αὐταρ ὁ** | **ἄψ**, common after first foot. 'But he rushed back against the foe, eager to slay.'

34. [**Δαρδανίδαο**, Ep. gen. of **-δης**.]

37. **προμολών**, 'having come upon him:' the **προ-** gives the notion of surprise.

ἐρινεὸν δέξῃ χαλκῷ τάμνε νέους δρηπκας. Observe the double accusative, the second substituted as it were for the first, and defining the action more closely. Such a constr. is common in the simple primitive style of Homer (so **ἐν δέ μοι αὐτῇ στήθεσι**, xxii. 452; **αὐχέν' ἔχουσι λαυκανίην**, id. 325): it is called the **σχῆμα καθ' ὅλον καὶ μέρος**, 'the figure of whole and part.'

39. [**ἦλυθε**, Epic aor. for **ἦλθε** from **ἐρχομαι**.]

40. **ἐπέρασσε**, from **περάω**, prop. 'to take over,' frequently with the idea or intention of *selling*, as here.

41. 'The son of Iason' was called **Εἰδῆτος**, we are told in the 7th book.

42. **ξείνος**, 'his friend.' These friendships were lifelong and hereditary: a man rendered all service at all times to his **ξείνος**.

ἑλύσατο. Notice the difference made here by the middle; the *owner* of the slave **λύει**, 'releases;' the *friend* **λύεται**, 'gets released,' i.e. 'ransoms.'

43. Lemnos and Imbros are the well-known Archipelago islands; Arisbe is on the Hellespont.

44. **ὑπ-εκ-προ-φυγών**, 'escaping secretly away.' See note on 10.

45. **οἷσι**: the possessive **ὅς**, orig. **σῶς**, *suus*, retained enough of its lost letters to account for the apparent hiatus.

48. **καὶ οὐκ** (later **καίπερ οὐκ**), 'even though not' willing.

50. οὐδ' ἔχεν ἔγχος. Observe the way in which a principal verb is used here instead of a participle. The primitive style of Homer is marked by a constant tendency to do without subordinate construction and employ principal verbs. This is called Parataxis.

51. β', for βᾶ (which also appears as δᾶρα and δρ), a demonstrative particle, 'then,' often used as here without meaning for metrical purposes, just as 'so,' 'then,' 'eke,' are used in English ballads.

ἀπό, 'away,' with βάλλε (tmesis, 9).

52. ὑπό, 'beneath him,' with ἐδάμνα.

[γούνατ', Epic for γόνατα, by stress on the first syllable.]

53. εἶπε has digamma : so δᾶρα Φεῖπε. (The stem is *Feπ-*, *For-*, corrupted from *Fok*=voc-, whence vox, voco, *voice*.)

54. ὦ πόποι, a mere exclamation, 'Lo now!' of surprise or vexation. The other interpretation of πόποι, 'gods,' though as old as the Scholiasts, is almost certainly wrong.

55. [ἔπεφον, Epic redupl. syncop. aorist from φεν-, 'kill.']

56. ὑπὸ ζόφου ἡρόεντος, 'up from the misty Land of Dark,' i.e. from the Under-world of the Dead.

57. οἷον δῆ, 'even as' he has come.

φυγὼν ὑπο (tmesis), 'having escaped.'

59. ὅ, relative, 'who.' πολέας, scanned with two short syllables coalescing into one long (synizesis).

61. γεύσεται may be either fut. or Epic shorter subjunctive for aor. γεύσῃται. The latter is more likely after ἄγε, which regularly takes this hortative subjunctive.

Translate : 'Come let him taste.'

[δαείω, Ep. aor. pass. subj. for δαῶ.]

62. ὁμῶς, 'likewise ;' ὁμως, 'nevertheless,' though originally, of course, the same word, is distinguished by its accent.

63. 'Or whether the fruitful earth shall keep him back, which keeps a man back, even tho' strong he be.' κατὰ with ἐρύκει.

περ is used like καί (48) where Attic Greek would have καίπερ with a participle.

65. περὶ, adverbial, 'exceedingly,' lit. 'above.'

67. ὁ μὲν . . . Ἀχιλλεύς, attributive article, see 13.

68. λάβε γούνων, 'took him by the knees,' gen. as after words of touching or feeling, cf. 65.

70. *ιεμένη*, 'eager.' The word literally is 'letting itself go,' and so vividly describes 'desire.' (Originally it had a spirant *yi-ya-mi*, and so the hiatus is accounted for.)

ἔμεναι, 'to glut its hunger,' from stem *α-*, 'to sate.'

The gen. might be taken after *ιεμένη*, and *ἔμεναι* added to fill out the sense (epexegetic); or it may be after *ἔμεναι*, which makes rather better sense, and is supported by *λιλαιομένη χροὸς ἄσαι*, 168.

71. *ἀλλίσσεται*, 'prayed' (the *λλ*, either because of a lost consonant (*γλι-* orig.), or on the principle explained above, 10).

72. *ἀκαχμένος* [redupl. from *αχ-*, 'sharp'], 'sharpened.'

73 is wanting in Aristarchos' recension, and is probably inserted to make the connexion smoother.

74. [*αἶδεο*, Epic imper., as though from *αἶδομαι*.]

75. 'I am to thee even as (*ἀντί*) a suppliant whom thou must revere,' since such were under special divine protection of *Ζεὺς Ἰκέστωρ*.

76. 'For in thy house first I tasted the meal of Demeter,' *i.e.* you were my first master.

ἀκτῆ, from *ἀγ-*, 'to break,' an old Epic word for broken or ground corn.

79. *ἤλφον* (*ἄλφ-άνω*, 'to profit'). 'I brought thee the price of a hundred oxen,' by being sold.

80. *νῦν δὲ λύμην τρις τόσσα πορών*. A disputed passage. It has been often taken as though *λύμην* were opt., 'but now may I be released, giving thrice that sum.'

But the opt. must certainly be long, as it is contracted for *λυ-ι-μην*: and moreover the insertion of a wish breaks the narrative, which runs as follows:—

You took me to Lemnos (78). I was sold for price of 100 oxen (79), and lately (*νῦν δὲ*, 'but now,' it was only a few days ago) I was ransomed for thrice that sum (given by Eetion, 43) (80) [then the escape from Arisbe he omits], and this is the 12th day since my return to Ilion, &c.

What then is Achilles replying to, when, 99, he says, 'Speak not to me of ransom'? He is replying to the spirit rather than to the words, for Lycaon *practically* asks for the acceptance of ransom when he says *μή με κτεῖν* (95).

[Observe *τόσσα*, Epic for *τόσα*.]

81. **ὅτ'**, 'since.'
[εἰλήλουθα, Epic for ἐλήλυθα and perf. of ἔρχομαι.]
82. [τεῆς, Epic dat. fem., from τεός, for σαῖς.]
83. **μᾶλλον ποῦ ἀπεχθέσθαι**, Homeric curious use of μέλλω. 'Surely I am like to be hated,' i.e. 'methinks I must be hateful to.'
So in Od. iv. 200, μέλλεις δέ σὺ ἰδμενάι, 'thou art like to know it,' i.e. 'you probably do know it,' and line 94 of same book, πατέρων τάδε μέλλει ἀκούμεν, 'you are like to have heard this.'
85. **γείνατο** [Epic aor. with heightened γεῖν- for γεν-, and α- of the weak aor.], 'bare' me short-lived.
86. Notice **Ἄλτω** and **Ἄλταο**, two Epic forms (the first, by shortening vowel and compensation, from the second).
87. The *Leleges* were an old tribe who were at one time spread over a large part of Greece and Asia Minor. They are mentioned often in close connection with the *Carians*, and in Homer are allies of Troy, and are settled at Pedasos on the Satnioeis, a little Mysian town at the foot of Ida.
90. **πρώτοισι μετὰ πρυλέεσσι**, 'amid the foremost fighters.'
πρύλεις (from προ-, no doubt) means 'the front.'
Observe **μετά** with dat., 'in the midst of,' only Epic usage.
92. [ἔσεται, Epic 3, sing. fut. of εἰμί for ἔσται.]
97. **ἐνῆα**: 'kind' or 'faithful' seems to be the meaning of this word in all the passages where it occurs; but derivation is quite doubtful.
98. **ἐπέεσσι**, digammated, see 53, which accounts for **λίσσομενός**. [Epic form of dat. for ἔπεσι.]
100. **ἐπισπεῖν αἰσιμον ἥμαρ**, 'met his day of doom,' a familiar Homeric euphemism for death.
101. **τόφρα**, 'then,' only it implies duration, 'during that time,' 'all that time.'
- πεφιδέσθαι** [reduplic. Epic aor. of φείδομαι], 'to spare.'
[ἦεν, Epic impf. of εἰμί for ἦν.]
102. **ἐπέρασσα**, 'sold,' as above, 40.
103. **οὐκ ἔσθ' ὅς τις φύγη**, 'there is not one who shall escape,' the subjunctive expressing the *possible* or the *expected* thing, and so a slightly varied form of the future, as often in Homer.

104. Ἰλίου, the second syllable long by metrical licence. (Others think it should be written Ἰλίοο, the last ο being long before προπάροιθεν; and this resolution of the diphthong suits many other places, as e.g. ii. 325, δο κλέος οὐπὸς δλεῖται; xxii. 313, ἀγρίοο πρόσθεν.)

105. περὶ δ' αἶ, 'and above all,' περὶ adverbially, as 65.

106. φίλος, vocative use, as often. τί η; see 153.

107. Notice the splendid dignity and pathos of this simple line, indeed of all this passage. The line has often consoled, and counselled resignation, in ancient times as well as modern.

[δ περ, Epic for δσπερ: σέο for σοῦ, πολλὸν for πολὺ, the -ος declension of πολὺς being common in Homer for masc. as for fem. in Attic.]

108. [δράας, resolved and assimilated Epic form for δράεις, ὄρᾱς.]

111. δεῖλη, 'afternoon.'

112. Ἄρη [unusual dat. of Ἄρης], 'in war.'

The subjunctive ἔληται is the Homeric subj. of expectation, 103.

113. ἀπὸ νευρήφιν δῖστῳ, 'or with arrow from the string.'

Notice ο long before ν, see 10.

νευρήφιν. In the declension of the original language there were several other case-endings besides gen., dat., acc. One of these, called by the philologists *instrumental*, was -BHJAM (pronounced *vyam*), worn down in Greek to -φιν. But the force of the suffix is lost, and in Homer we have it in a variety of meanings, instrumental, local, genitive, or dative. Here it is gen. See 366, 439.

114. αὐτοῦ is adverbial, 'there,' 'at once,' as we see from Od. iv. 703, ὡς φάτο, τῆς δ' αὐτοῦ, &c.

ἄτρο [Epic simple aor. pass., see 14], 'his knees and dear heart were loosed,' a regular Homeric formula for the collapse of a man from fear, or death, or swooning.

116. δε-έρυσ., ἐρύω has digamma.

117. κληῖς, orig. 'a fastener' (κλεῖω): so 'a bolt,' Od. i. 442; then by obvious analogy it is used for the 'thwarts' of a ship, and, as here, for 'collar-bone.'

118. δῶ, aor. from δύνω, 'pierced.'

'Observe ἀμφηκῆς long in arsis before δ.)

120. ἤκει φέρεσθαι, 'hurled him flying,' the inf. being epexegetic, i.e. put in to fill up the sense, see 70.

122. ἐνταυθοὶ κείσο, lit. 'lie thither' (English 'lie there'), according to the Greek idiom of using adv. of motion with a verb of rest. This is called 'pregnant construction.' The full meaning is, 'go thither, and lie there.'

μετά, with dat., 90.

οἱ σ' ὠτειλὴν αἶμ' ἀπολιχμήσονται, 'who shall lick the blood from off thy wound,' an idiomatic triple acc. σὲ ὠτειλὴν on the principle explained, 37; σὲ and αἶμα, both after the verb 'lick off,' being both objects to the verb in slightly different ways, just as two acc. are used after verbs of *teaching* and *depriving*.

124. Observe short vowel before Σκάμανδρος, from metrical necessity. (Skamandros, 1.)

125. -ω ἄλδς, hiatus only apparent, as ἄλδς originally had σ at the beginning, cf. *sal, salt*.

126-7. 'Many a fish leaping over the waves shall dive beneath the black wrinkled sea, having fed on the white fat of Lykaon.'

ὑπαῖξει, the best supported reading and best sense (others ὑπαλύξει).

φρίκα, lit. 'roughness.'

ὅς κε φάγησι, lit. 'who shall have eaten,' i.e. any fish who has eaten, used much as the indef. subj. is in Attic. So in Il. i. 139, κεχολώσεται ὃν κεν ἴκωμαι.

128. εἰς ὃ κεν, 'until,' like the Attic μέχρι οὗ.

[κίχλωμεν, ε lengthened, ο shortened for κίχέωμεν, Attic κίχωμεν. So εἶος for ἔως.]

130. περ, 'even.'

131. δηθά, 'this long time,' according to the Greek idiom with present; so πάλαι, ἤδη, &c.

πολίας, 59.

134. [τίσσετε, Epic aor. subj. with shortened vowel.]

136. κηρόθι, locative suffix, 'in his heart.'

137. ὅπως παύσει, 'how he should stay,' exactly the deliberative opt. of Attic.

138. [ἀλάλκοι, redupl. Epic aor. from ἀλκ-, 'ward off.' The present in use is ἀλέκω or ἀλέξω.]

139. *δολιχο-σκιον*, 'long-handled' (from *δολιχός*, 'long,' and *σχέ-*, root of *έχω*).

141. 'Αξιός, the great river of W. Macedonia.

142. Observe hiatus.

143. *μίγη*, 'was wedded.'

146. 'For he was wroth for the slaughtered warriors.'

δαι-κτά-μενος, Epic word of simple formation, 'killed-in-war' (*δαίς*, cf. *δαίος*, *δαίζω*). So we find *ἀρηκτάμενος*.

αἰζηός, 'a strong fighter,' deriv. doubtful.

Observe the gen. of relation after verb of anger, as often (*οὐ δὴ χολωθείς, μηνίσας φόνου*, &c.).

151. *ἀντιώσσι*, 'meet.' [Resolved and assimilated Epic form, *ἀντιάουσι, ἀντιώσι, ἀντιώσωσι*.]

153. *τί ἤ*, 'why indeed?' Others write it *τίη*.

154. [*εἰούσης*, Epic pres. part. for *οὔσης*, from *εἰμί*.]

Παιονίη, northern part of Macedonia.

158 is wanting in one or two MSS., and is perhaps inserted here from ii. 850.

160. *μαχώμεθα*, 'let us fight,' hortative subj.

162. *Πηλιάδα μελίην* (a long before *μ*, 10), 'spear of Pelion-ash,' i.e. from Mt. Pelion in Thessaly.

ἀμαρτῇ, adv. 'together' (*ἄμ- ἀρτ-*, 'fit'). The verb is deferred ('cast,' *βάλεν*) till line 164.

ἀμφίς, 'in both hands.'

163. *περιδέξις*, lit. 'very-right-handed,' a curious but expressive word for the ordinary *ἀμφιδέξις*, 'double-right-handed,' or, as we say, with a stranger idiom, 'left-handed.'

164. For the adverbial prepositions, see 10.

166. *μιν πῆχυν*, 'his fore-arm' (the whole and part, 37).

ἐπιγράβδην βάλε, lit. 'struck grazing,' i.e. 'grazed.'

(For *-δην*, see 20.)

χεῖρ is the 'arm,' as often in Greek.

167. *σύτο*, 'ran' [pass. aor. Epic from *σένω*, 'to start,' 'to make to go quick'].

168. *ἱλαιομένη χροὸς ἄσαι*, 'longing to taste flesh,' as in 70.

169. *ἰθυπτίωνα* (*ἰθύ- πτε*, 'fly'), 'straight-flying.'

172. 'The ashen spear he plunged into the bank, hanging half out.'

μεσσοπαλές (the best supported reading, for the easier μεσσοπαγές) 'hung by the middle,' is clear and expressive enough, of a spear half in a bank, the other half yet vibrating.

κατ' ὄχθης, lit. 'down upon the bank,' the gen. describing the object *rushed at*. (Or it might be 'down from the bank,' and then would go rather with μεσσοπαλές than with ἔθηκε; but the other is more natural.)

μελίνοιο, adj. from μέλι, ε heightened, as so often, into -ει, see Index, 'iota.'

175. χεὶρὶ παχείῃ, 'with his stout hand,' a regular heroic epithet.

176. πελέμειν, 'shook' or 'swayed' it; pulled it to and fro to loosen it from the bank.

The future ἐρύσσεισθαι is a little unusual with 'desiring'; but there are several examples of such usage.

177. βίης, gen. of separation (ablative), 'relaxed from his effort.'

179. πρὶν (observe ε long in arsis), adv. 'first.'

181. [χέ-ντο, simplest form of passive Epic aor., with stem and termination. See note on 14.]

For γαστέρα . . . μιν, and τὸν δὲ . . . ὄσσε, see on 37.

182. ἐνὶ στήθεσιν ὀρούσας, 'leaping on his breast': ἐν with dat. in the sense of *motion upon*, or *on to* a thing is Epic. In Attic it would be ἐπὶ with acc.

184. Κρονίων, patronymic from Κρόνος, Zeus, the son of Kronos.

185. περ, like Attic καίπερ, 'even,' i.e. 'though.'

186. [φῆσθα, Epic 2 pers. impf. for ἔ-φης: ἔμμεναι, Epic for εἶναι.]

γένος and γενεήν are perhaps best taken as accusatives of respect, and the genitives ποταμοῖο and Διὸς are genitives of origin, 'art sprung in thy race from a river.'

188. τίκεται, used here of the father, 'begat.'

190. τῷ, 'therefore.' The meaning is, 'since Zeus is stronger than a river, *therefore* I am stronger than a river's son'; so the 'therefore' is carried on over the μέν- clause to the δέ- clause; indeed, the μέν- clause is practically the same as a causal sentence, only the simpler Homeric structure makes them both principal verbs. It is an instance of parataxis, see 50.

191. ποταμοιο, sc. γενέης, an example of compendious comparison, so common in Greek, like οὐ σοι ἴσον ἔχω γέρας, κομὰι χαρίτεσσιν ὁμοίαι, &c.

195. οὔτε (so La Roche following Aristarchos), 'nor,' after a previous 'not,' would, in the stricter later usage, be οὐδέ.

Notice that Acheloios, the largest Greek river, and Okeanos, the fabled river round the earth, are chosen as the mightiest.

197. φρέατα [Epic for φρέατα, by extension of -ε- to -ει-, 24] μακρά, 'deep wells.'

198. καὶ ὅς, 'even he,' the older use of ὅς as demonstrative. δίδοικε, for form, see 24.

199. ὅτε σμαραγῆση, 'whene'er it peals,' indef. subj.

ἀπ' οὐρανόθεν, 'from heaven,' -θεν being an old case-suffix peculiar to Greek, with ablative meaning. It corresponds to Latin -tus, as *intus*, *penitus*, *caelitus*.

203. ἀμφοπένοντο, 'were busy about him,' a very vivid phrase.

204. 'Gnawing the fat upon his reins for food;' κείροντες is instrumental to ἐρεπτόμενοι, 'feeding by tearing' literally.

205. ἵπποκορυστάς, 'with horse-hair plumes.'

206. πεφοβῆατο [Epic for ἐπεφύβηντο, pluperfect], 'were in flight,' proper meaning of the pluperfect, describing a past state, see note on 6.

207. ὥς εἶδον, rather loosely given as the reason of their flight. They were still in flight [having fled] when they saw.

208. χέρσ', the dative iota can be elided in Homer.

209. Ἀστέ-πυλον is digammated: *Ψασ-τυ*, from *VAS-*, means the 'dwelling-place.'

213. ἀνρί εἰσάμενος (*Ψεισ-*, from stem *Fiδ-*, Lat. *vid-*, English *wit*), lit. 'having likened himself to a man,' i.e. 'in the form of a man.'

[βαθέης, Epic gen. fem. for βαθείας.]

βαθέης δ' ἐκ. . one consequence of the theory of prepositions expounded above (9) is that it is not necessary they should come before the case they govern. Being adverbial, the order is clearly less strict.

214. περί, prep. governing ἀνδρῶν, 'more than all men.'

αἰσυλος (α-ισ-, 'not fair' or 'fitting'), 'unseemly.'

217. *ἔξ ἐμῆθεν γ'*, 'at least drive them out of my river' (the god says 'me,' for he is the river), 'and do thy cruel work in the plain.'

220. *στενόμενος* (*στέν-*, secondary stem from *STA-*), 'choked,' 'straitened.'

221. *ἔασον*, 'let them be.'

ἄγη, 'horror.'

225. *ἔλσαι* (stem *Feλ-*, present in use *ελέω*: digamma accounts for *πρίν* long), 'to coop,' 'to pen,' 'to hem in' (*ἄστν*, 209).

Ἔκτορι πειρηθῆναι ἀντιβίην, 'and try a fight face to face with Hector.' The dat. is in loose dependence on the whole phrase; the gen. would be more usual.

226. *ἢ κεν . . . ἢ κεν . . .* 'whether he shall slay me, or I him.' *δαμάσσεται* (aor. subj. with short vowel); the subj. as the mood of expectation (in Homer) is used naturally in alternative issues.

227. *ἐπ-έσσαντο* [Epic aor. from *σεύω* with double *σ*], 'rushed on them.'

ἴσος, digam. 18.

229. *πόποι*, 54.

230. *εἰρύσας* [Epic aor. from *ερύομαι*], 'hast kept.' *ερύω*, 'I draw,' mid. 'I draw to myself,' so 'guard,' 'keep.'

ὃ τοι, relat. 30.

231. [*παρεστώμεναι*, Epic perf. for *παρ-εστάναι*.]

εἰς ὃ κεν, 128.

232. *δείλος*, 'eve,' III.

233. *ἦ*, impf. of old verb *ἡμί*, 'I say,' still current in Attic in the phrases *ἦν δ' ἐγώ*, 'said I,' *ἦ δ' ὅς*, 'said he.' The stem appears in Latin *a- i- o-*.

234. *ὃ δ' ἐπέσσαντο οἰδματι θύων*, 'and he (the river) rose upon him with raging swell.'

(Observe the hiatus.)

θύων, the stem *θυ-* describes originally 'quick movement,' and thence (1) excitement or passion, *θύω*, *θυμός*, *ἐνθουσιάζω*; (2) smoke or burning, *θύω*, in the other sense, *θύτηρ*, &c., *fumus*, *funus*.

236. *ἄλις* (stem *Feλ-* 'hem,' 'coop'), 'thick,' 'crowded.' Notice *α* long in arsis.

[*ἔσαν*, Epic for *ἦσαν*, unaugmented.]

238. σάω [Epic 3 sing. impf. from *σαώω*], 'he kept safe.'
241. σάκεϊ, with ι long by stress of the foot.
242. εἶχε στιηρξασθαι, 'could he make firm his footing.'
244. ἐπεσχε, 'barred' the stream, by falling across.
245. γεφύρωσε, 'dammed.'
246. ὁ δέ, is Achilles plainly.
247. ἤϊξεν πέτεσθαι, 'sped flying,' the inf. being really epexegetic. πεδίω, 'over the plain,' the gen. denoting *sphere* of movement, as often in Homer; so in Attic occasionally, *ὁπάγειν τῆς ὁδοῦ*, 'to go on your way.'
249. Notice the fine word *ἄκρο-κλειαινίδων*, 'dark-crested wave.'
251. ὅσον τ' ἐπὶ δουρὸς ἐρωή, literally, 'as far over as is a spear's cast,' i.e. 'so far as,' simply. ἐπὶ goes with the acc. of extent in the semi-adverbial way described on 9.
- ἐρωή, from stem *σρν-*, 'to run or flow,' 'the rush' of the spear.
252. οἶμα (strengthened from stem *ι-* to go), 'swoop.'
- τοῦ θηρητήρος, 'that bird of prey,' τοῦ being slightly demonstrative still, as so often in Homer.
254. εἰκώς, digamm., so no hiatus.
256. ὀρυμαγδός, perhaps formed from sound, 'roaring.'
257. ὀχετηγός (*ὄχετός*, ἐχ-, ηγ- αγ-, 'channel-leading'), 'ditcher.'
258. ἄμ for ἀνά, by dropping vowel and assimilation.
- ὕδατι ῥόον (ι long before ρ, see 10), ἡγεμονεύη, 'leads a course for the water,' i.e. digs a channel.
- The subj. is indef., regularly used in similes.
259. ἀμάρη, 'channel.'
- ἔχματα (ἐχ-ω), 'checks,' i.e. the earth and stones.
260. In this and in the succeeding lines we have the enclitic τε frequently recurring. It is used, as we saw above, in general statements, especially similes, see 24.
261. ὀχλεῖνται [Epic for *ὀχλοῦνται*], 'are stirred,' 'are carried along.'
- κελαρύξει, word descriptive by sound, 'bubbles,' 'purls.'
262. φθάνει δέ τε καὶ τὸν ἄγοντα, 'and is even too quick for him who is guiding it.'

Notice a long of *φθάνω*, before liquid *ν*. See 10.

The comparison consists in the water being quicker than the man in each case.

265. *ὀρμήσειε*, indef. frequentative optat., as in Attic.

266. [*γνώμεναι*, Epic for *γῶναι*.]

267. *φοβέουσι*, 'are putting him to flight,' *i.e.* 'are chasing him.'

268. *διυπετέος* (observe *ι* long), from stems *διF-* 'the bright,' *i.e.* sky, *πετ-* 'fall,' 'fallen from heaven,' 'rain-fed.'

269. *πλάζω*, *πλάγ-*, 'to strike,' for the ordinary *πλήσσω*; probably a different word from the other *πλάζω*, 'to make to go astray.'

μιν . . *ῶμους*, see 37.

Observe that Homer has all three forms: *ποσι*, here; *πόδεσσι*, 241; *ποσι*, 247.

270. *ἀνιάζων*, 'woeful,' from fear and weariness.

271. *ὑπέρεπτε*, *ἐρέπτω* 'to tear,' usually mid. of 'tearing one's food,' 'devouring.' Here the stream 'tore away the gravel from beneath his feet.'

[*ποδοῖν*, Epic for *ποδῶν*.]

273. *ὥς*, exclamatory, 'how no god has undertaken,' *i.e.* alas that none, &c.

274. *ἔπειτα δὲ καὶ τι πάθοιμι*. Pure optat., as in Attic.

'Afterward let me even die,' a natural passionate appeal for help now; let the future take care of itself.

Notice the euphemism *τι παθεῖν* for death, common in all languages. We say 'if anything should happen' in the same sense.

276. *ἀλλά*, 'but,' loose but natural after *τόσον*, instead of *ὅσον*, 'as.'

279. *ὥς ὄφελ'*, lit. 'How ought Hector!' *i.e.* 'would that Hector' had slain: the later Greek uses the similar construction *εἴθ' ὥφελεν* with inf.

ἔτραφε, intransitive 'grew up.' So Od. iii. 28. *γενέσθαι τε, τραφέμεν τε*, for *τραφεῖν*.

280. *τῷ* (lit. 'by that'), 'then.'

Of course the emphasis lies on *ἀγαθός* and *ἀγαθόν*.

'Then brave had been the slayer, and brave the slain.'

281. The hiatuses are accounted for by lost consonants.

εἵμαρτο has probably lost σ, and ἀλῶναι was digammated.

[εἵμαρτο, pluperf. pass. from stem σμαρ- pres. in use μέρομαι, cf. μέρος, μοῖρα.]

283. ἀπο-έρση. This word must have had the digamma, as the open vowels show; and the vowel ο is here lengthened before the digamma by dwelling on it, as before liquids, 10. So xxii. 307, τὸ δ' ὑπὸ.

The verb means 'sweeps away'; it is only found in aor. 1. The subjunctive is used as usual in similes, 258.

ἔναυλος, prop. adj. 'in a channel,' i.e. 'a stream in a water-course,' 'a mountain torrent.'

286. ἐπιστάσαν' ἐπέσσι, lit. 'pledged themselves with words,' i.e. 'gave him assurance.'

289. θεῶν, 'of the gods,' i.e. 'from among the gods,' partitive. [εἰμέν, Epic for ἐσμέν, corrupted like εἰμι for ἐσμι.]

291. ποταμῷ, lit. 'to a river,' dat. advantage; we should say, 'by a river.' The dat. of the subduer is regularly used with δαμῆναι. Notice the slightly contemptuous γε.

292. εἴσσαι, stem FIA-, digammated. [Epic 3 s. fut. for εἴσει from οἶδα.]

293. πυκινῶς, prop. 'closely, primitive word for 'cleverly,' 'shrewdly.' The connecting idea is probably 'close-fitting.'

[αἶ κε πίθηαι, Epic for ἐὰν πίθῃ.]

294. ὁμοίου, 'equal' war; i.e. 'where the chances are equal. Observe i long by stress.

295. Ἰλίοφι, here a simple gen. in use, 'of Ilion.' See 113.

ἐ-έλσαι. Notice the prefixed ε, as in other digam. words, ἐ-εἰκόσι, ἐ-εἰσάμενος, ἐ-ἴσας.

296. ὅς κε φύγησι, 'whoso shall fly.'

[ἀπο-ύρ-ας from stem -υρ- heightened to -αυρ- in the present.]

297. ἔμην, inf. for imper., an elliptical usage like the later σπῶς with fut.; the necessary idea 'remember to,' 'see that,' &c., being easily supplied.

εὗχος, 'boast,' 'pride,' i.e. 'glory'; often ἀγλαὸν εὗχος ἀρέσθαι.

298. μετ' ἀθανάτους, proper use of μετὰ with acc., lit. 'to amid,' i.e. 'to join.' Construe simply 'to.'

299. μέγα, 'mightily'; common use of neut. adj. as adv.

302. πλώω, 'floated.' Homer regularly uses neut. plur. with plur. verb.

303. 'As he sped against the stream straight along.' ἰθύς is a subst., 'the straight way,' so πᾶσαν ἐπ' ἰθύν, Od. iv. 434; and ἀν' ἰθύν, 'straight up,' of the ball-play, Od. viii. 377.

305. Whether we say ἔληγε is transitive or τὸ δν μένος acc. respect, it scarcely matters; it means in either case, 'nor did Skamandros abate his fury.'

δν is possessive=σφόδρ, *summi*.

306. κόρυσσε, 'reared to a crest' (κορυθ-, from stem KAP-, 'head,' whence cornu, κέρασ, κᾶρα, coruscus, &c.).

307. [κέκλετο, Epic redup. aor. from stem ΚΛΕ-, pres. κέλομαι.]

308. φίλε: the ι naturally short is found long when required in Homer, both in φίλος and the aor. φίλατο, probably on the principle explained on 10, before the liquid λ.

ἀμφότεροί περ, 'even we twain,' i.e. 'though we shall be two against one man.'

309. (ἄστυ and ἀναξ both have digamma.)

310. κατὰ μέρος, 10.

311. [ἐμπύμπληθι, Epic full imper. form for πύμπλη, cf. ἴστη below, 313.]

312. ἐναύλους, 'torrents,' so 283. He means the feeder-streams, of course.

314. παύσομεν, aor. subj., shortened vowel, see 134.

315. μέμονεν ἴσα (digam., 18), 'with fury like the gods,' acc. cognate.

317. τὰ τεύχεα καλά, 'those arms so fair'; τὰ being still demonstrative, not quite yet an article, the position of the adj. is clearly optional.

The second τὰ is relative.

νεόθι, 'deep down,' -θι being a local suffix, as in πόθι, θοθι, οἴκοθι, κηρόθι.

318. καδ δέ, by assimilation for κατὰ δέ.

319. χέραδος μύριον, 'endless silt,' 'huge mass of gravel.'

321. ἀλλέξαι, by assimilation and dropping of a vowel, for ἀναλέξαι, 'gather up,' cf. 258.

ἄσιν, 'slime.'

καλύψω, in a loose or pregnant sense, 'put over as covering.'

322. χρεώ μιν ἔσται, 'he shall need.' Observe the strange acc. after χρεώ ἔσται, as though after χρή.

Notice the grim irony of these lines, Skamandros promising to silt up his corpse and give him a funeral mound ready made.

323. ὅτε μιν θάπτωσι, indef. subj., 'whensoe'er the Greeks shall bury him.' The Greeks would not be able to bury him, but they might go through the form of burial to appease his spirit.

328. δὲ μέγ', ε long before μ, 10.

περιδυσσας, 25.

329. ἀποέρσειε, 283.

331. ὄρσοο, see note on 1.

κυλλοπόδιον (κυλλός, ΚΤΡ-, ΚΤΛ-, curvus, 'crooked'), 'crook-foot,' i.e. 'lame, halt.'

332. 'For well-matched with thee in fight we deemed the eddying Xanthos,' the predicate is ἀντα εἶναι, lit. 'to be opposite,' i.e. 'to face as a rival or foe.'

333. πιφαύσκοο, in its orig. sense (from φαF, φα-, cf. φαίνω, φαός, φαῖβος, fav-illa), 'bring to light,' 'show'; then later it comes naturally to mean 'tell,' 'speak of.'

334. ἀργεστής, from ἀργ-, 'bright' (cf. *argentum*, ἀργυρος, *arg-uo*), then 'white' may mean 'the south that makes bright sky,' or 'that brings white cloud'; probably the former.

335. εἶσομαι, 'I shall go' [Epic fut. of stem ι-].

ἐξ ἁλόθεν, cf. ἀπ' οὐρανόθεν, 199.

336. ἥ κεν ἀπὸ κήαι, 'which may burn up,' potential optat.

338. ἐν δ' αὐτὸν ἵει πυρὶ, 'and wrap (Xanthos) himself in flames.' πᾶμπαν, after neg. 'at all.'

340. 'Nor sooner stay thy might, but whensoe'er I lift up my voice and shout, then check thy unwearied fire.'

The πρὶν is loosely followed by ὅποτε ἄν, instead of another πρὶν and a verb; but the construction is quite natural.

341. φθέγγομαι, aor. subj.

σχεῖν, inf. as imper. 297.

ἀκάματον has a long for metrical necessity; so ἀθάνατος.

342. τυτύσκετο, redupl. from stem ΤΥΚ-, which has an original meaning, 'to make,' τεύχω, then 'to hit'; τυτύσκομαι here is used in the first sense, 'to prepare,' 'arrange.'

344. Cf. 236; but what is αὐτόν? In 236 it is the river, which is all right; but here it should be the plain, which is neuter. This makes it probable that the line is not genuine here. Others propose κατ' αὐτό, ἄλῃς being digammated; or κατ' αὐτόθι, which has no meaning.

345. σχέτο [Epic pass. aor. cf. 14], 'was stayed.'

347. ἀγξηράνη (ἀναξηράνη, α omitted and ν assimilated), 'dries up.' ἐθείρη, indef.

349. παμφανώσαν [Epic participial form, as if from παμφανᾶω, see 151], 'bright-shining.' It is a strong reduplication from stem φαν-, cf. μαρ-μαίρω, ποι-φύσσω, καγ-καλῶν, καγ-κανος (364), &c.

350. πτελέα, 'elm'; λτέα, 'willow'; μυρίκη, 'tamarisk' (-τ-, 18).

351. θρόνον, 'rush'; κύπειρον, a marsh plant, called usually 'galingal.'

(δὲ λωτός, cf. 10.)

352. τᾷ περί, strange lengthening of the article by licence, in the arsis of the first syllable. Similar lengthenings are ἐπίτρονος, -Ἀπόλλωνι, ἀπονέεσθαι, ἀγοράσθε, &c.

354. κυβιστάω, 'to dive' or 'sport' in the water.

358. 'Nor would I fight,' a gentle way of saying 'I won't.'

360. ἐξέλδσει, 'let him drive' for all I care.

ἔριδος καὶ ἀρωγῆς, the gen. governed by idea of *want*, 'what need have I of strife or aid.'

361. ἀνὰ ἐφλυε, 'bubbled up,' 'boiled up' (the fertile stem φλυ-, φλα-, which produced words describing 'coming out' of the most varied kinds; φλοίσβος, φλυαρέω, φλύκταινα, Lat. flos, flare; Eng. blood, blister, blow, bluster, &c.)

363. 'Melting the fat of the plump-fed hog.'

μυλδομαι (same as Eng. 'melt') is used in the middle, because the caldron contains the fat; it is the caldron's own, so to speak.

Observe -*ōs* before ἀπαλοτρ; probably the *σ*- lost at the beginning of ἀπαλός will account for it.

364. ἀμβολάδην (for -δην, see 20), 'frothing up,' 'spluttering.'

366. οἷδ' ἔθελε προρέειν, 'nor was it fain to flow on,' quaint expression, meaning 'could not flow.'

τεῖρε δ' ἀντμή, 'for the hot breath seared it, from the might of the wise Hephaistos.' The 'breath' is the fire-breath of course, but instead of putting a simple gen. after it, Ἡφαίστοιο, he strengthens it (with the fulness of Epic style) by βίηφι.

βίηφι is here instrumental, its orig. use, see 295.

368. For *ā* before λ, see 10. For -*os* long before ἔπεια, 98.

369. ἔχραε [Epic aor. from stem χραF-, 'to touch,' 'hit'], 'has fallen upon,' 'has assailed.' κήδεν is epexegetic (see 70), like βῆ ἰέναι; so that the whole sense is 'why has thy son come down to vex my stream of all the others?'

373. ἐπεί, 'thereupon.'

374. ἐπὶ belongs to ἀλεξήσειν, 'to avert for the Trojans.'

380. 'To vex an immortal god thus for mortals' sake,' the god being the river.

382. κατέσσυτο, transitive, 'sped his fair streams back.'

385. βεβριθύια, 'heavy' [perf. from stem βριθ-, secondary form from stem βαρ-].

386. δίχα . . . ἀητο, 'swayed either way;' ἀητο, lit. 'was blown' (from stem αF-, 'to breathe'), a vivid primitive word.

389. Οὐλύμπω, Epic local dat., 'on Olympos.'

The Olympos some think to be the Mysian Olympos, the range of which Ida was a part. It was the home of the gods, who lived up there in a palace behind the clouds. See Introduction, p. 16.

391. ῥινοτόρος, 'the piercer (stem TAP-, cf. Lat. *terebrare*, &c.) of hide-shields.'

394. κυνά-μυια, 'dog-fly,' i.e. 'unabashed,' both animals being primitive emblems of impudence (cf. Tennyson, of the fly 'that settles, beaten back, and beaten back, settles').

395. ἀητον, prop. 'blown,' i.e. 'strong,' 'bold.'

396. [μέμνη, for μέμνησαι, 'dost thou remember'; the longer form, μέμνηται, occurs 442.]

397. οὐτάμεναι, *i.e.* 'to wound *me*': cf. Il. v. 458.

398. ἰθὺς ἐμὸν ὤσας, 'didst thrust right at me.'

ἐμὸν, gen. of aim, like τοξεύειν σκοποῦ, or ἐπ' οἴκου.

399. ἔργας [Epic perf. of stem *Fery-*, present in use *ρέζω* or *ἐρδω*], 'thou hast wrought.'

400. αἰγίς is the Homeric name for the shield of Zeus in Il. v., which strikes terror into men. The word is probably connected with *ἀίσσω*, meaning the 'rushing,' 'darting,' thing. Later it was conceived as a 'goat-skin,' and is so represented in works of art. Athens also has an *αἰγίς*, as we see from this passage.

θυοσανόεσσαν (*θύσανος*, 'a tassel,' from *θυ-* 'quick movement,' see 234), 'tasselled.'

405. θέσαν ἔμμεναι [Epic inf. for *εἶναι*], 'set to be,' the simple Epic use of infinitive to explain further the verb (epexegetic) like δῶκε λαβεῖν, βῆ ἔναι, ἦκε φέρεσθαι, &c., see 70.

οἶρον, Epic form for *δρον*, 'a bound' or 'mark.'

406. θυῖρος, 'violent,' another derivative from *θυ-*, 234.

407. ἔπισχε, lit. 'held over,' *i.e.* 'covered.'

410. 'Fool! not even yet then hast thou marked, how far mightier,' &c.

412. ἐρινύας, 'curses,' the earlier meaning, later personified into the dread goddesses, the Furies. (The same has happened with other abstract words, *e.g.* *ἀρπυιαί κραταίαι*, Od. i. 241, xii. 124, &c. Homer also has them in the personified sense, as avengers of per jury, Il. xix. 260.

414. ὑπερφιάλος (*ὑπερ-*, *φύ-*, 'overgrown,' cf. Latin *superbus*), 'proud,' 'overweening.'

416. χείρως, 65.

417. ἐς-αγέρετο θυμόν, 'recovered his sense.'

420. ἀτρυτώνη, prob. from *α-τρυ-*, 'wear,' and so meaning 'unwearied,' epithet of the fighting Athena. (Another derivation, from *ἀτρώνω* = *δτρώνω*, 'the stirrer' of war, is less likely.)

421. δὴ αἶθ', pronounced as one syllable by sliding the two vowel sounds together (synthesis). So we find δὴ οὔτ' | ως, i. 131; δὴ ἐθ' | ἐλ', i. 277.

κυνάμναια, 394.

Notice the hiatus *κυνάμνια* | *ἀγει*.

422. *δηλοῦ ἐκ πολέμοιο κατὰ κλόνον*, 'from out the fierce war among the throng,' i.e. she was in the thick of the fight leading him out of it. The expression is quite clear, though primitive and quaint.

424. *ἐπιεισαμένη*, 'going up to' [the word is a strange Epic aorist of stem *ι-* 'to go'; we have a similar formation in *εἰσομαι* fut. Notice the singular hiatus in the compound, as in *ἐπι-δύσομαι* *ἀνα-ερχομένη*, and other Homeric open forms for metrical purposes].

426. *κείντο ἐπὶ*, hiatus, 33.

429. *εἰεν*, pure optat., to which *μαχοίατο* is assimilated in the dependent clause, as is the case often in Attic. We should say, 'May they be . . . when they fight.'

[*μαχοίατο*, Epic for *μάχονται*.]

431. *Ἄρη*, 112.

432. *τῷ κεν . . . ἐπανσάμεθα*, 'then should we have ceased' if my wish that they might be brave had been a reality. The tenses are loose; in the more precise Attic we should have had either *ὄφελον εἶναι* for *εἰεν*, or *πανσάμεθα* for *ἐπανσάμεθα*.

[*ἄμμες*, one of the Epic forms for *ἡμεῖς*.]

436. *ἔοικεν*, originally *ἔ-ῥοικ-εν*, which accounts for apparent hiatus.

διέσταμεν, 'stand apart' from each other, i.e. 'refrain from combat.'

437. *αἰσχιον* (with *ι* shortened), comparative used loosely as often in many languages.

438. *ἔομεν* [Epic subj. for *ἔωμεν*, *ι-* lengthened by arsis.]

439. *γενεήφτ*, 'in birth'; suffix *-φι* here for dative, 295.

440. The right of beginning was sometimes settled by lot, as Hektor and Odysseus, iii. 315; sometimes granted (we gather) by one to the other, as implying the superior rank and experience of him who so granted it. So Aias and Hektor, vii. 232.

(*οἶδα*, digam. 292.)

442. [*μέμνηται*, 396.]

Ἰλιος has the digamma.

444. *εἰς ἐνιαυτόν*, 'to a full year,' a natural use of the prep. *εἰς*, though later Greek did not employ it.

This tale of the service of Apollo and Poseidaon to Laomedon, king of Troy, was famous in ancient times. The fuller version of the story afterwards attributed the forced labour of these gods to the anger of Zeus, who made them do it; here it looks like a freak of their own 'for hire.' Horace alludes to it in a well-known passage: 'ex quo destituit deos mercede pacta Laomedon,' Od. iii. 3, 22.

445. ἐπὶ, 'for,' i.e. 'on condition of,' a regular meaning. *σημαίνων ἐπέταλλεν*, lit. 'ruling ordered us,' i.e. 'gave us his high commands.'

448. εἰλιπόδας, from stem *Feλ-* or *FeλF-*, in sense 'roll,' 'rolling-footed.'

ἔλικας (from same stem) means 'twisting,' and is explained by some as being, like the last word, descriptive of their gait, 'the swaying cattle of rolling gait': by others as referring to their horns, 'with crumpled horn.' [If the latter, how could the word 'horns' have been omitted?]

βουκολέ-εσκες, 'thou didst tend,' the suffix *-εσκ* implying *continuance* or *habit*, see 31.

450. 'But when the joyous hours brought round the fulfilment of the hire;' imaginative words, but quite clear sense.

451. βιήσατο μισθόν, 'robbed us of our hire.' The double acc. as usual after such verbs, describing 'taking away.'

453. σὺν μέν; so La Roche reads with three or four MSS., instead of *σολ*, on the obviously strong ground that the threat must have been to both gods alike.

The alteration is clearly due to the rather unusual distance between *συν* and *δήσειν*, to which it belongs.

454. περάαν νήσων ἐπὶ τηλεδαπάν, 'bear off into slavery to far islands,' ἐπὶ with gen. denoting aim, see 398.

For *περάω* see 40.

[*περάαν*, Epic for *περάν*, inf.]

455. στήθετο, 'he boasted,' a curious word, clearly from stem *στα-*, and originally used of attitude merely, 'he stood firm,' and then from that of confident demeanour and words. In ii. 597 we have it with *εὐχόμενος*, which helps out the sense.

[*οὔτατα*, Epic plur. of *οὔτε*, for *ῶτα*.]

457. *μισθοῦ*, gen. of relation, cf. 146.

459. *ὥς κε . . ἀπόλωνται*, 'how the proud Trojans may perish utterly.' This clause shows admirably how the Homeric subjunctive of expectation, with *ὥς*, easily slips into the later subjunctive of purpose or *final*. From 'how they shall (*or* may) perish,' to 'in order that they may,' is but a step.

460. *πρόχην*, corrupted from *προ-γνυ*, lit. 'with fore-bent knee,' *i.e.* 'down on the knees,' 'bowed down,' and so with *δέσθαι*, to describe *complete* fall, 'perish utterly.'

462. [*σαόφρονα*, Epic uncontracted for *σώφρονα*.]

Notice the Epic looseness of the conditional, 'Thou *wouldst* not call me wise, if I *shall* fight,' the correspondence of moods in different parts of the conditional sentence being not yet regularly established.

465. *ἱα-φλεγής* (*ἱα-* aeolic prefix=*διά*, 'thoroughly;') so it comes to be a common prefix in compound adjectives), 'fiery,' a strong, vigorous word, rather violent as applied to men, and still more so coming after *φύλλοισιν ἐοικότες*.

466. *ἀκήριοι* (*κῆρ*, 'heart'), 'life-less; ' the proleptic use of the adj., *i.e.* describing *result* of the verb. (Like 'laid him *low*,' 'drank it *dry*.')

467. *αὐτοί*, 'by themselves.' So Ar. Ach. 505. *αὐτοὶ γὰρ ἐσμεν*, 'we are alone,' *i.e.* no strangers.

469. *μιγήμεναι* [Epic for *μιγῆναι*], *ἐν παλάμῃσι*, 'to engage hand to hand.' Compare Attic phrase, *ἐν χερσὶ*, for close conflict.

470. *πότνια θηρῶν*, 'queen of the wild beasts,' the title of Artemis the huntress.

471. Rejected by Aristarchos, and by later editors.

472. *φεύγεις δὴ ἐκά-εργε*, digamma doubly lost, *Ἔκα Ἐεργε*, which accounts for open vowels.

μελεον, 'idly,' 'vainly'; the sense requires that it should be adv. here.

474. *νηπίτιε*, ε long by arsis; a very strong instance.

475. *μή σευ . . ἔτι . . ἀκούσω*, 'let me not now hear thee any more'; the subj. (grammatically to be classed with the hortative) here expresses almost a threat.

476. εὐχομένον, 'hoping'; it describes the boastful wish to meet him in battle.

480. If we omit this line with the best edd., the verb will be προσέφη; 'and her nowise far-shooting Apollo addressed, but the chaste queen of Zeus, in great wrath;' which runs quite smoothly, and at the same time the interpolation of a line to give another verb is quite natural.

481. ἀδδεῖς, the δδ springs out of the δι- explained 25.
ἀντ' = ἀντία, neut. adj. as adv.

482. 'I am hard for thee to rival in might'; the *personal* construction of 'hard,' χαλεπός, is as natural in English as in Greek.

485. [οὔρεα, Epic for ὄρη.]

487-8. Requires care in construing: 'but if thou wilt, be thou lessoned in war, that thou mayst know how far stronger am I, now that thou dost vie with me in might.' δαήμεναι is inf. used as imper.

δοι gives the reason for the lesson being taught: 'Since you set yourself up, you must be beaten.'

491. αὐτοῖσιν, emphatic, 'and even with those,' lit. with their very selves, i.e. the bow was a strange whip, but she *did use* it as such.

The plural τόξα includes quiver, as 492 shows.

492. ἐντροπαλιζομένην, a frequentative form from τροπ., 'turning round and round.' It is used beautifully of Andromache when she parts from Hektor, Il. vi. 496.

494. ἐπ' ἱρηκος, so ἐπὶ δελφῖνος, 22, 'from before.'

495. χηραμός, 'a hole,' 'a cleft,' from χα-, 'gape,' cf. χάος, χάσμα, &c.

497. διάκτορος, 'speeder' (prob. from δίδω); he is so called in his capacity as the nimble, ready, skilful god, messenger, and orator, and schemer, guide of souls to Hades.

ἀργει-φόντης, probably from ἀργ-, 'bright' (which appears in ἀργός, ἀργυρός, *arguo*, *argilla*, &c.), and φαν-, 'bright-shining.' There is much evidence for this meaning. The later story, how Hermes slew Argos, the hundred-eyed, whom jealous Here had set to watch Io, was certainly unknown to Homer, and perhaps grew out of this adjective being misunderstood.

499. *πληκτίζεσθαι*, 'to wrangle,' lit. 'to come to blows.' *ἀλόχοισι* only generalises the remark, a natural idiom.

500. *πρόφρασσα*, strange feminine form from masc. *πρόφρων*.

501. 'Boast that thou hast conquered me,' inf. for imper. again.

503. [*πεπτεώς*, Epic strong perf. from *πίπτω*. The weak perfect *πεπτηκώς* is alone used in Attic.]

504. *τόξα θυγατέρος ἥς*, 'her daughter's bow,' meaning Artemis, of course.

Observe *ἥ* treated as though it had digamma, making -*ος* long, see 43.

505. *ἡ δ' ἄρ* is Artemis.

δῶ curious Epic form for *δῶμα*.

507. *ἱανός* (digammated, perhaps from stem *Fes-*, whence *ἐννυμι*), 'a fine robe.'

προτὶ οἱ εἰλε, 'took her to him'; observe the primitive dative, where in later Greek we should have *πρὸς εαυτόν*. See 182.

The -*ι* of *προτὶ* is long before digammated *οἱ*, as 283.

510. 'For naught, as though thou wert doing ill in the sight of all.' The line makes good sense enough, but is rejected by La Roche as being omitted in most MSS., and inserted doubtless from v. 374.

511. *κελαδαινῇ*, 'loud queen of the hunt,' lit. 'the loud one,' referring to the din and shouting of the hunt.

513. *ἐφήπται*, 'from whom strife and quarrels are fastened upon the immortals,' i.e. 'come upon them.'

515. *ἔδύσσετο*, see 1.

516. *μέμβλετο* [called pluperf. from stem *μελ-*, *μελε-*, *μέλω*], 'was a care to him,' i.e. 'he feared for.'

πολη-ος: *πόλις*, *πόλιος*, *πόλ-εjos*, *πόληος*, are the stages of formation of this form.

517. *ὑπὲρ μόρον*, 'beyond their fate,' a strange primitive notion of fate, as something naturally in store for people, but capable of being hastened or set aside by unexpected energy or folly.

518. [*ῖ-σαν*, simple Epic impf. of *ἵ-*, *εἶμι*.]

519. *κυδιδώντες* (form, see 151), 'exulting.'

523. *θεῶν δὲ ἐμῆνις ἀνήκε*, 'and the gods' wrath has sent it up'; i.e. the gods' wrath has caused the city to be sacked and burnt; *ἐ* is the smoke.

524. *πόνον καὶ κήδεα*, generally used together, here seem to be distinguished; *πόνος*, probably 'suffering,' and *κήδεα*, 'woes,' *i.e.* death.

526. *θείου*, because built by the god Poseidaon, 446.

527. *ὑπ' αὐτοῦ*, like *ὑπὸ δελφίνος*, 22.

530. *δρύνων*, is read by a few good MSS., and is required instead of the commoner *δρυνέων*, since the words he speaks have nothing else to introduce them, and *δρύνων* means 'ordering thus.'

παρὰ τείχος, goes with the 'gate keepers,' which is possible in the simple primitive style of Homer, where the later use of the article is not yet established. Later it would be *τοὺς παρὰ τείχος*.

531. *πεπταμένος*, 'wide-spread' [perf. of *πετάννυμι*, stem *πετα-* or *πτα-*].

534. 'But when they are gathered into the fort and have found breathing-space.'

535. *ἐπ-αν-θέμεναι*, *ἐπ-ανα-θεῖναι*, aor. inf. for imper.

536. *ἄλγεται*, 'leap into,' is better than *ἄλγεται*, 'be penned in,' or 'be gathered in,' even if the form *ἄλγεται* were probable for *ἄλγῃ*.

537. *ἄν-εσαν* [Epic aor. of *ἀν-ιμι*], 'loosed.'

538. *τεύξαν φῶος*, 'made a light,' *i.e.* for Trojans outside. It is commonly used in Homer for *joy, deliverance, safety, ἐπὶ φῶος ἐν νηεσσι θήης, φῶος ἐτάροισι, τῷ ἐν χερσὶ φῶος*, &c. See L. and S.

539. *ἀντίος*, 'to meet them,' the rout of Trojans, and Achilles the pursuer.

541. *καρχαλοί* (*κάρχαρος*, strong reduplication from *χαρ-*, 'scratch'), 'rough' with thirst.

542. *σφεδανός* (same stem as *σφόδρα*), 'eagerly.'

547. *ἐν οἷ κραδίῃ*, double dat. like double acc., of whole and part, 37.

549. *φηγῆ*, for this dat. of place, see 18.

551. *πόρφυρε*, 'brooded,' prob. a reduplication from *φυρ-*, 'mix,' and means 'to be troubled.'

555. *καὶ ἄς*, 'even so.'

ἀναλκίδα δειροτομήσει, 'and will slaughter me, without defence.'

556. ὑποκλονέσθαι Πηλεΐδῃ, 'to be routed utterly before Peleides,' the ὑπὸ very much as 553, &c., though he uses the general dat. of person with the verb, instead of gen.

559. κατὰ ῥωπήμα δύνω, 'and creep among the brakes.'

560. Notice the δὲ introducing apodosis, where in English we should omit the particle.

Observe also the freedom with which Homer uses ἄν with optat. in apodosis to subjunctive: a somewhat similar freedom is commented on, 462.

ποταμοῖο, 'in the river,' gen. of the sphere of action, like τιταυνόμενος πεδίοιο, &c.

561. ἰδρῶ [acc. Epic for ἰδρώτα] ἀποψυχθεῖς, 'the sweat cooled off from me,' the acc. being the ordinary object acc. with the passive part. Or we may say that the passive part. is hardly distinctively passive yet, but intrans. with object accusative. The construction afterwards is common, and is imitated much in the Augustan poets (*traiectus lora pedes, suspensus tabulam, curra subiuncta leones*, &c.)

ἀπο-, a long, by arsis, cf. 341.

563. μή . . . νοήσῃ, equivalent to a *fear* or a *misgiving*, 'I fear, perchance he may mark me.' Originally, no doubt, it was simply, 'let him not mark me,' and so might be used either with or without the verb of fearing. In later Greek we find it, but there, no doubt, the verb of fearing is present in thought: *μή τοῦτο ἀληθές ᾖ*, &c.

ἀπ-αιρόμενον, lit. 'lifting myself off,' a primitive graphic expression for 'flying.'

566. περὶ, 'above.'

567. πόλιος, two syllables (synizesis).

Observe that there is no apodosis to this clause.

568. καὶ γὰρ θῆν τοῦτω, 'for surely his flesh too can be pierced by the sharp sword.'

569. [τα, Epic fem. of εἰς for μὲν.]

570. Evidently an addition, put on for the sake of completing the construction with ἔμμεναι, which is quite unnecessary.

571. ἀλείς, lit. 'gathered,' a fine metaphor for a man waiting with collected and watchful energy for his foe. Perhaps we might

construe 'crouched for a spring.' The simile that follows illustrates the word.

573. εἰσι, 'goes,' no notion of future in it.

576. εἰ περ γάρ, 'for even if'; εἰ περ has usually this meaning in Homer.

[φθάμενος, 'forestalling her,' Epic aor. part. from φθάνω; Attic use only active form φθάς or φθάσας.

Notice βάλησιν, Epic 3 sing. for βάλη, with the fuller and older suffix.]

577. ἀλλὰ τε καί, 'yet even . . . ' τε being purely enclitic, as so often, see 24.

περὶ δουρὶ πεπαρμένῃ, lit. 'pierced round about the spear,' a primitive but quite clear phrase, meaning 'pierced, with the spear through her.'

578. ξυμβλήμεναι, best parsed as a passive form, strong aor. from συμ-βάλλω; 'before she be joined in fight.'

580. πρὶν πειφήσαιο, 'till he might make trial of,' corresponding to the later indefinite use of πρὶν, after negative sentences; in Homer, however, the πρὶν c. inf. is more usual, as, e.g. i. 355, so above, 578.

581. [ἔλσῃ, strange Epic feminine form of ἴσος, with added ε- as in ἐ-εικόσι, ἐ-εισάμενος, also digammated words.]

582. αὐτοῖο, gen. of αἶμα.

583. [ἰολπας, perf. stem Feλπ- appears in ἐλπίζω, volup-tas.]

585. ἐπ' αὐτῇ, lit. 'over her,' i.e. 'for her,' 'in her behalf.'

586. [εἰμέν for ἐσμέν.]

587. πρόσθε, 'before,' i.e. 'in defence of,' a natural and common meaning.

588. εἰρύνεσθα [Epic for ἐρύνεσθα, see 42], lit. 'draw to ourselves,' so regularly used for 'protect,' 'defend.'

591. κνήμη, is the 'shin,' κνημὶς, 'the greave' which covers it, μιν is the κνήμη.

594. βλημένου, 'from the struck man'; for the greave is fem. It might, however, be the 'tin,' but the other is more likely.

595. Ἀγήνορος, gen. of αἶμα.

597. **ἡέρι** [Epic for **ἀήρ**], in its old sense 'mist.'

598. **νέεσθαι**, epexegetic inf.

599. [**ἀποέργαθε**, Ep. aor. from stem *Fεργ-*, *ἐργω*, *εἶργω*, a different stem apparently from *Fεργ-*, 'work,' though likewise digammated; the *-θε-* is a common aor. suffix, cf. *εἰκαθεῖν*, *σχεθεῖν*.]

600. **ἐκασργός**, 'the far-shooter,' one of Apollo's regular names; as the god of pestilence.

602. [**εἶος**, by compensation from *ἔως*, with the stress changed.] **πιδόω**, see 560, for gen. of the *sphere of motion*.

603. **τρέψας**, 'having driven him aside,' Achilles fancies he has cut off his fugitive.

609. **γνώμεναι ὅς τε πεφύγοι**, 'and to know who might have escaped,' the optative used instead of indic. on account of the uncertainty, the indefiniteness of the expectation.

Exactly a similar usage occurs, ii. 366.

γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακός . . . ἡδ' ὅς κ' ἐσθλὸς ἔησι. In both cases the wished-for alternative is put *doubtfully* with true Greek delicacy.

611. **σαώσαι**, the common past indefinite, 'whomsoever nimble knees might save,' as we say in old-fashioned English.

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1. The first part of the paper is devoted to a general discussion of the problem of the existence of a solution of the system of equations (1) for a given set of initial conditions. It is shown that the system of equations (1) has a unique solution for a given set of initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

2. In the second part of the paper, the problem of the stability of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) is stable with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

3. In the third part of the paper, the problem of the asymptotic stability of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) is asymptotically stable with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

4. In the fourth part of the paper, the problem of the periodicity of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) is periodic with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

5. In the fifth part of the paper, the problem of the boundedness of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) is bounded with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

6. In the sixth part of the paper, the problem of the convergence of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) converges with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

7. In the seventh part of the paper, the problem of the divergence of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) diverges with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

8. In the eighth part of the paper, the problem of the oscillation of the solution of the system of equations (1) is considered. It is shown that the solution of the system of equations (1) oscillates with respect to the initial conditions if the functions $f_i(x, y, z, t)$ are continuous and satisfy the Lipschitz condition with respect to the variables x, y, z .

